

R V N N E  
FROM ROME.

O R,

A T R E A T I S E  
S H E W I N G T H E

necessitie of Separating from  
the Church of Rome.

*Disputed in these Termes :*

E V E R I E M A N I S  
bound vpon paine of Damnation  
to refuse the Faith of the Church  
of Rome.

By ANTONY WOTTON. B. D.

REVEL. 18. 4.

*Come out of her my people, that ye be not Partakers of  
her sinnes, and that ye receiue not of her plagues.*

---

L O N D O N,

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TO THE RIGHT  
HONORABLE EDWARD  
LORD DENNY OF WALTHAM,  
MY ESPECIALL GOOD LORD.

*Right Honorable,*



*Hen the great God of heauen  
and earth proclaimed by his  
Prophet to Eli, 1.Sam. 2.30  
that he would honor them  
that honour him; he therein  
implied, both an example and  
a charge for all men to do the like. Therefore is this  
actiō of honouring thē that honour God, one of those  
whereof the holy Ghost made choise, Psal. 15. 4. that  
he might by them giue vs notice of those men which  
shal abide in the Tabernacle of the Lord, and  
dwell in his holy hill. It is my desire to performe  
this dutie to God, by this seruice to your Lordship:  
wherein I feele and confesse, that I receiue far more  
then I can possibly giue. For by desiring to honour  
your Lordship for your zeale in honouring God, I*

encrease mine owne hope, that I am of their number, who haue obtained already some part of his grace, and shall hereafter haue entrance into his glorie. Giue me leaue (noble Lord) to forget, in this respect, my particular obligation to your Honour, for your continuall bountie to me, and good opinion of me, that I haue an vnfaigned desire to maintaine the truth of God, profess in this famous Church of England, against the subtile and dangerous errors of the Romish Synagogue. For I truly and willingly professe, that the consideration of your Lordships seruient zeale for the glory of God, zealous loue of his truth, and true detestation of Popery, haue so possesse and rauisht my heart with a longing after your Honour, that it will not suffer any other of your noble vertues (though many and great) either to come into comparison with it, or to haue the least place in my thoughts, while it is in presence. This (in my apprehension) is as much to true honour, as in Demosthenes opinion, pronuntiation was to true eloquence. Let them, that will dote, vpon their worldly greatnesse, as the Peacocke is in loue with his owne feathers. It is true honour to be honourable in his sight, who onely is worthy of honour; and yet graciously vouchsafeth to giue and to command that honour be giuen to  
his

his faithfull seruants. This is the foundation of  
your Lordships honour in my heart, and vpon this  
ground wil I daily offer vp my poore prayers to God  
for your good Lordship, your noble and truly ver-  
tuous Lady, and hopefull offspring, that it would  
please him to shewer downe euery day more & more  
the comfortable dew of his grace and blessing vpon  
euery one of you, to the increase of all honour in this  
life, and happinesse in the life to come, through Je-  
sus Christ our Lord:

In whom I shall euer be  
at your Lordships seruice  
to be commanded,

*Antony Wotton.*

Tower-Hill May 3. 1624.



## TO THE CHRISTIAN READER.

**T**He Councell of Trent confirmed by the Pope, is the chiefe Oracle of the Church of Rome: from it the receiues all doctrines necessarie to be beleueed vnto saluation; Romish Catholikes hold it for a principle, that whatsoeuer is deliuered therein for doctrine, is an article of faith, and must stedfastly be beleueed vpon paine of damnation: he that doth not, is pronounced an Hereticke, and is made lyable to a (supposed) heavy curse. What little reason there is that Papiests should yeeld such blind obedience to the Canons of that Councell, may appeare by a plaine (but true) testimonie which was given thereunto by a Bishop, a member of that Church and Councell, who was present thereat; This testimonie I haue thought good to prefixe to this my Treatise, because in it I dispute against the doctrine of faith deliuered in the said Councell.

*Quinquedecies  
is a city in Hun-  
garie, called in  
German Fünf-  
kirchen in Tur-  
kish Vertchen or  
Tetschen.*

*Andreas Dudithius Bishop of Quinquedecies,  
and Embassadour in the Councell of Trent for  
Maximilian the second Emperour: in an Epistle  
to the said Emperour, (wherein he deliuereth  
his iudgement about granting the Cup to the  
Laitie*

Laitie, and the marriage of Priests,) writes thus  
of the Councell of Trent.

**W**Hat good could be done in that Councell where voyces were taken by number, not by weight? If argument, if reason might haue preuailed, if we had had some and those not many to take part with vs, though we should haue bin but a few: yet had vve ouerthrowne the great forces of our aduersaries: but when all stood upon number, wherein we were much inferior, we could not get the better, though our cause were the better. The Pope was able to set an hundredth of his against every one of ours: and if an hundredth were not sufficient, he could upon a sudaine haue created a thousand to succour them that were readie to faint and perish. Therefore we might see every day hungrie and needie Bishops, and these for the most part beardedleffe yonkers, and wastfully ryotous, come in flocks to Trent, hired to giue their voices according to the Popes humour, vnlerned indeed and foolish, but of good vse to him for their audaciousnesse and impudencie. When these fellowes were ioyned to the Popes old flatterers, then iniquitie got the upper hand and triumphed: neither could any thing be decreed but according to their liking, who thought it the highest point of religion to defend the power and royot of the Pope. There was in the Councell a graue and learned man who could not endure this indignitie: but the Councell by terrour threatening and bayting him as one that was no good Catholike, drew him to yeeld to that which he did no way like of. In a word, things are brought to that passe by their dishonesty who came thither prepared and made for the nonce, that it seemed to be a Councell not of Bishops, but of puppies: not of men, but of images, who (as it is reported of Dædalus Statues) were moued not by their owne but by other mens nerues, and muscles. Those hireling Bishops most of them were like Countrey Bagpipes, which must haue breath blowne into them before they can sound. The holy Ghost had nothing to doe with that Conenticle, all things were argued by human pollicy, which was wholly employed in maintaining the immoderate, & indeed most shamelesse Lordship & Domination  
of

of the Popes. From thence were answers looked and waited for, as it were from the Oracles of Delphos or Dodona : from thence the holy Ghost, who ( as they brag ) is President of their Councell, was sent float up in the Carriers budgets and packes, who ( as thing worthy to be laught at ) when the waters were up as it falls out many times, was faine to stay till they were downe againe before he could repaire to the Councell. By this it came to passe that the Spirit was not carried upon the waters as in Genesis, but along besides the waters. O monstrous and incredible madnes ! Nothing that the Bishops as it were the Bodie of the Church resolved of, could be of any force, unlesse it came first from the Pope as the head of the bodie.

*Epigramma G. B. de Roma et papa.*

Non ego Romulea miror quod Pastor in vrbe  
 Sceptra gerat, Pastor conditor vrbis erat,  
 Quumque lupæ gentis nutritus lacte sit Autor,  
 Non ego Romulea miror in vrbo lupos.  
 Hæc tantum superat nostrum admiratio captum,  
 Quomodo securum præstet ovile lupus.

*The same translated.*

*It is not strange a Shepheard raignes in Rome,  
 For he that built it, was a Shepherds Groome.  
 Nor is it strange that wolues in Rome abound,  
 He sucks a wolfe, that did the Cittie found.  
 But this is strange, and farre above my skill,  
 How wolues should keepe the stocke secure from ill.*





## CHAP. I.

*Declaring by way of Preface to the Reader, the matter  
and manner of this Treatise.*



Good and carefull Phisition, doth not onely prepare his portion according to Art, but also, if neede be, perswade and intreate his patient to take it. This example I haue propounded to my selfe in this Treatise. In the former part whereof, I haue faithfully, and with the best skill I could vse, provided such a medicine, as in it selfe is not vnfit, and (I hope) by the mercifull blessing of God, shall be made effectuell, to bring that to passe which is intended. My charge in this ministring is, rather a care to preuent what may happen, then a cure to remedy what hath happened. For the Papists, who are already fallen into sicknesse, not onely like melancholicke men, refuse all meanes of cure, vpon conceite that they neede it not; but also like *Vlisses* companions, haue their eares stopped with the waxe of preiudice, and their eyes sealed with blind obedience, that they can neither heare nor see in what case they are. I must therefore be content to let the mole thinke, that no creature can see better then she, and apply my waters and powders to their eyes, who are rather weake sighted, then starke blind.

To you then I addresse my speech (beloued Christians) who see the truth, as he that had newly recovered his sight, did iudge of men: he was able to perceiue they were men, but they seemed to him to be as high as trees; so that he saw what they were, but could not discern their true proportion. So fareth it with a great part of those, who professe the Religion of God maintained in

Iobna 7. 7.

the Church of England: they haue a strong perswasion that poperie is to be detested, but they see not cleerely what it is that maketh it detestable. *Iosuah* and the people of Israel perceiued that the Lord was offended with them, but could not find out *Achan* that had prouoked his displeasure. Behold, by Gods gracious assistance I haue found him out, attached, indited, and brought him to the barre, that all men may see the Babilonish stufte which he hath conueyed into the campe of the liuing God, and hidden there in such sort, that he hath notwithstanding a long tunc beene taken for a true Israelite. Oh that it would please the Lord God, who onely can worke wonders, to giue him an heart and tongue to glorifie the Lord Iesus by confessing of his theft, and restoring him his honour: whereof vnder a colour of doing him seruice, he hath traiterously robbed him.

The prooffe of this treason I leaue to the insuing disputation and discourse, with hope that I shall thereby (through Gods blessing) both inlighten the vnderstanding, and inflame the affection with detestation of popish errors. It remaines, that (as briefly as I can,) I giue an account of the course I haue taken in debating so weightie a matter. I haue herein gone a little out of the common high-way, into the by path of Schoole-learning: into which I either slipped, or thrust my selfe, partly of choise, and partly of necessitie; Of choise, because this kinde of writing in matters of this nature doth best content me; Of necessitie, because I was afraide, least in so wide a sea I might loose my selfe, and either ouer-shoote my port, or fall short of it.

But why should I delight in such thornie and vnbeaten wayes: dayly experience shewes how hard a thing it is to giue a reason of liking, and misliking. All I will say is this. It is in studies as in apparrell. There are that thinke large discourses like loose garments, and regard neither the finenesse of the stufte, nor the neatnesse of the workmanship, but onely the fitnessse for the bodie it must serue.



serue. These consider what aptnesse and force there is in that which is deliuered, to manifest and proue that which is vndertaken. Other some cannot abide to be kept to the point in question, no more then to be pinioned in a streight doublet; these men seeme to loue daintinesse and easinesse more then warmth and lasting: so that which they reade or write, please for the present, they care not greatly whether it be little or much to purpose. Both nature and education haue bred in me another humor, that I had rather reade or writ that which may truly informe my understanding, thā that which may tickle my affection. In these things I conceiue the Heathen said wel, that Nature is the best guide. For he that setteth himselfe to that, to which he hath no fitnesse by nature: doth like him that swimmeth against the streame, who being not able to hold out, is either driuen back or drowned.

What meaneth all this? may some man say. Nothing else but this, that I may the easier be excused for following that course, to which I find my selfe inclined, rather then that, which of it selfe might procure better liking. And this I trust, I shall the sooner obtaine by signifyng, that my breeding strengthened my inclination. For it pleased God, that at my first comming to *Cambridge*, I should be entred into the Kings-collidge, by that worthy and learned gentleman *Sir William Temple*, who in his *Logicke* readings, alwayes laboured more to fit vs, for the true use of that Art, then for vaine and idle speculations, and earnest wranglings about trifles of no profit nor certainty. Thus haue you the reason of my choyse: may it please you to take knowledge also of the necessitie of this course.

Custome is said to be an other nature; and is commonly called a tyrant: because many times it inforceth a man to that of which in his owne disposition he hath no manner of liking. As I was brought up rather to the profitable use then vaine ostentation of that noble Art of *Logicke*: so (as new vessels doe) keeping a rang of the first liquor,

wherewith I was seasoned, I applyed my selfe in the reading of Philosophy, History, Oratory, Poetry, to make use of that Instrument of instruments, as (*Aristotle* calleth it,) in every peece of worke I undertooke. By this meanes it came to passe, that I began to thinke, (as men commonly doe account highly of that, wherewith they are most in loue) that *Logicke* was if not the onely, yet the principall Art, for the obtaining of true knowledge in any kind of learning whatsoever. If I lighted in reading upon any thing that was hard, that I seemed to be in a Labyrinth, *Logicke* was like *Ariadnes* clew of thrid, to guid me in it & to bring me out of it. Was I desituous in any exercise of learning to take the right course in speaking or writting? *Logicke*, like *Mercurius Statue* poynted me out the way, and shewed me all the turnings and windings in it. To conclude, my continuall practise in this Art, hath given it such power over me, that with the Hebrew servant, my care is fast nayled to the dore post, so that I can nether stir from it, nor willingly heare any sound without, that may draw me from thinking on it. This is the first degree of necessitie by which I am bound to this kind of writing.

Exod .21. 6.

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The other is greater and streighter. And therein, as we are all ready, like our first parents to excuse our faults, I haue a good minde to make a verrue of necessitie, by perswading my selfe, that I doe that out of iudgement, which I doe indeed to help my weaknes, in judging. For I must and doe freely confesse, that I haue neither such quicknes in apprehending, nor such sharpnes in judging, but that I find my selfe many times at a stand in understanding, and at a losse in resolving. What help haue I in this case, but to flee to *Logicke* as to an Oracle. By that I am instructed to take the frame in sunder, to view every part by it selfe; to trie how every tenant and mortuis is fitted each to other, which principals are too weake, which peeces are too long, which too short, whether they will serue in that building or no? if they will, how they must be ordered. If any man be able without this labour, at the first

first sight of a building, to say all is right & well, I would intreate him to beare with my slownes and backwardnes, upon promise, that I will not repine at his quicknes and forwardnes.

As for them that thinke I trouble my selfe more then needeth by taking this paines, I hope they are not like him in *Seneca* ( as I remember *Mendyrides* ) who would yawne and stretch, when he saw an other man labour, as if he had ben wearied therewith himselfe. Long experience about 40 yeare, hath made me fearefull & suspicious. I haue many times perswaded my selfe of the strength & goodnes of an argument, which upon triall I haue found to be weake and naught. Many times I haue thought I understood a thing at the first reading very fully, wherein upon the review I perceived I was deceived, In this disputation it had not ben possible for me to haue discerned the weaknes and sophistry of the Papiists arguments, if I had not brought them to the beame, and weighed them parcell by parcell as I haue done. But if I had now forborne to runne this course, and written more plausibly to euery mans apprehension, yet I must haue been faine to come to it hereafter, whensoever the aduersaries shall as say to make good their arguments against my answers. If this course be followed in examising Popish bookes, we shall saue them and our selues a great deale of labour: for they will be afraid to come to such a triall, as will not suffer them to run the wild-goose chase, but will tether them, that they shall be kept within compasse, as if they were coured within a cirele; By this sifting we shal seuer the flower from the bran, that a bushell will be brought within a peck: that in a book of twentie sheets, there will be no more to be answered, then may well be contained in five or sixe.

But this course will be too hard for ordinarie mens vnderstandings: it will, till they be acquainted with all, as strange things commonly vse to be: perhaps they will not at the first be able to conceiue fully of euery answer:

if they will but take the paines to pause vpon it, they may learne more by a few lines often read, then by a great manie once posted ouer; besides if they vnderstand not all: yet I dare vndertake, they shall by this courte vnderstand more, and more certainly in reading 3 leaues, then by running ouer 13 in a loose discourse. Logicke (beloued,) is nothing else but the perfection of reason: it is not a deuise of Schollers, but a plant of nature: euery man vseth it dayly in his speaking or writing: the termes are vknowne; so are the termes of warre, of Nauigation, of husbandrie, and of the meanest trade and occupation: till they be knowne they are hard, when they are known casie. If I might find so much fauour with you, as to get you to make a tryall, I make no doubt but this course would soone haue entertainment, and your knowledge thereby grow beyond your expectation.

At the least, let me craue and obtaine pardon of you for making so bold with you, in a matter (as I take it) so fit and needfull. I hope it shall not fall out with vs (reuerend fathers and brethren in the ministrie) as it did with *Aristotle* and *Isocrates*, they were both *Platoes* Schollers: but followed diuers professions: the one giuing himselfe to Philosophie, the other to Oratorie: each of them was so carried away with the pleasure he took in his own course, that he wholly despised the other. As it becommeth me, I leaue euery one to his owne iudgement and practise, desiring to be directed and aduised by any man, that can and will doe it. At some of you I wonder with delight, other I commend: there is none but I excuse, as I desire to be excused my selfe. Great wits may make a shift without artificiall Logicke: ordinary men shall find extraordinary helpe by it. The Lord in mercie so direct vs all, that we may seeke and procure by his blessing, the manifesting and maintaining of his truth, to the glorie of his name, the good of his Church, and our euerlasting saluation in Iesus Christ our Lord.

## C H A P. I I.

*Of the state of the question to be disputed.*

**T**HE Heathen taught by *Plato*, alwayes held them for bad common-wealths men, who in a ciuill broile, when their countrie was in an vproare, would not labour to informe themselves whether part had the right, and ioyne with them, but keepe aloofe from both, that they might strike in with the conquerour to their most aduantage. And what kinde of Christians shall we account those men, that seeing all on fire euer since they were borne about matter of Religion, haue not all their life resolued what is true, what false, but are still to make their choyse when they are neerer their buriall then their baptism? May we not iustly ranke them with those lukewarme *Laodiceans*, that were neither hot nor cold, fish nor flesh? And may not they certainly looke for the euent which our Lord Iesus threatneth, that he will spue them out of his mouth? It is high time therefore for all men to resolue themselves, whether they will follow God or *Baal*, Christ or Antichrist, and not to continue halting betwixt two opinions.

Revel. 3. 15, 16.

1. Reg. 18. 21.

I cannot reasonably conceiue whence this want of resolution should proceed, in them that are not desperately carelesse, or profainely politicke, but onely from ignorance, of the necessity of being separated from the church of *Rome*. The clouds of this ignorance I desire and purpose to scatter by the light of truth, that all men, which will not shut their eyes against the beames thereof, may see both the way wherein they are, and the place it leades them too. Now, to the end I may the better vnderstand my selfe, and be vnderstood by them that seeke for resolution, if they doubt, or confirmation if they be resolued, I will labour to speak as plaine as the matter will giue me leaue

leauē to doe, desiring to haue that I deliuer rather iudged of, then wondered at. And because we are accused by the Church of *Rome* sometimes of heresie, sometimes of schisme, I will apply my disputation and discourse to the iustifying of our forefathers in separating from the popish religion, and our selues in continuing that separation.

3 Wherefore that we may proceed orderly and plainly, I propound the matter to be disputed in these termes.

*Every man is bound vpon paine of damnation, to refuse the faith of the Church of Rome.*

This proposition or sentence hath two things in it to be proued; That 1. The faith of the Church of *Rome* is to be refused. That 2. It is to be refused vpon paine of damnation. These two I will handle seuerally. First, by shewing the necessitie of that refusall; Secondly, by setting out the penaltie if that faith be not refused. And that nothing may be wanting, which may helpe the simple to conceiue and iudge aright of that which shall be spoken, (before I come to debate the point) I will declare the meaning of the termes in which I haue deliuered it, as shortly as I can with plainenesse.

4 By the faith of the Church of *Rome*, I meane the Doctrine of the said Church deliuered by it in certaine Articles, propositions or sentences, to be beleued by all men that desire to be saued as matters reuealed by God to that end. This their faith I consider, as one individuall or singular thing. For although it may indeed be deuided into many seuerall Articles, of which it consists, and is as it were compacted or framed; yet it is conceiued by themselves as one intire body: because they are all knit together by the same bond, namely by being assented to, or beleued vpon one and the same ground or reason, which is the spirit of that body: and are all to be receiued alike vnder paine of the same *Anathema* or curse, if they be not receiued: and this is especially to be obserued, as the maine point in this inquitie.

That the faith of the Church of *Rome* is so to be conceiued



ceiued of, it appeareth manifestly by Mr. Fisher the Iesu-  
 ites treatise of Faith, vnder the name of *A. D.* wherein  
 the whole fourth chapter is spent to shew that Faith must  
 be intire. *Faith* (saith he) *must be intire, whole and sound in*  
*all points: and it is not sufficient to beleue stedfastly some points,*  
*mis-beleueing, or not beleueing obstinately other some, or any*  
*one.* The reason thereof followes a little after, where he  
 saith, that *Not to beleue any one point what soeuer, which God*  
*by reuealing it, doth testifie to be true, and which by his Church*  
*he hath commanded vs to beleue, must needs be damnable; as*  
*being a not able injury to Gods verity, and a great disobedience*  
*to his will.* To the same purpose writes the titular Arch-  
 bishop of Spalato, that *All Articles of faith determined by*  
*the Church are fundamentall, and that none of them may be de-*  
*nied without heresie.*

Mr. Fisher, Trea-  
 tise of faith, un-  
 der the name of  
 A.D.

Spalato Consl.  
 re. iii. pag 20.

By this it comes to passe, that whosoever is a true  
 member of the Church of *Rome*, must as stedfastly and re-  
 solutely beleue the least point of reliques, and Images  
 deliuered by the Councell of *Trent*, as the greatest my-  
 steries of the God-head, the Trinitie, the Redemption of  
 the world by the Lord Iesus, and that if he denie any of  
 the former, he is no lesse an hereticke, then if he did re-  
 fuse to beleue any of the latter: yea, though he beleue  
 all they propound to be beleued, saue some one small  
 matter, he is, for want of beleueing that one, (if he know  
 the Church propounds it to be beleued) a miscreant, and  
 mis-beleuer; the reason of this is, that if the Church  
 may erre in one thing, it may erre in an other, and so can  
 be no sure foundation of faith.

But what is it to refuse the faith of the Church of  
*Rome*? surely nothing else, but not to acknowledge the  
 doctrine deliuered by the Church of *Rome* to be true: but  
 to abhorre it as false; I speake not of euery particular  
 point, but of all ioyntly together, according to my for-  
 mer exposition. For I doe freely and willingly confesse,  
 that the Papists hold many great mysteries of diuinitie  
 truly and soundly, wherein also we agree with them;

but yet I say, we may not at any hand receiue their faith for true, as it is deliuered by them for one intire bodie of diuinitie, reuealed by God, to be acknowledged by all men that will be saued. So then to refuse the faith of the Church of *Rome*, is not to beleecue that it is true : or to beleecue that it is false; and this I say is required of euery man vpon paine of damnation. The expolition of the second point, vpon paine of damnation, I referre to the place where it is to be handled, after I haue dispatched that which is first to be debated.

### CHAP. III.

*Of the Authors that haue formerly held the proposition handled in this Treatise.*

THEre are not a few that looke more after the man, then after the matter, and inquire rather who is the writer, then what is written. Therefore least the meanesse of my condition and abilities, should bring some preiudice to the truth I search for, giue me leaue I pray you in the first place to shew, that the point I intend by Gods gracious assistance to proue, is no new conceit or deuise of mine, but a matter aduisedly resolued of, and set down by more then one of the worthies of our church and nation.

*E. Iewel def. apol.  
parto F. cap. 12.  
diuis. 1.*

Amongst whom, the first in time and authoritie was that rare and precious *Iewel*, Bishop of *Salisbury*. They haue no cause (saith he of the Papists) to complaine of our departing, and to call vs againe to be fellowes and friends with them; If we should content our selues to turne to the Pope, and to his errors, it should be a very dangerous matter both to kinde Gods wrath against vs; and to clogge and condemne our soules forever.

And in another place he speakes thus to the same purpose.



pose. As for vs, we haue not fallen from the Bishop of Rome *cap. 20. diu. 2.* upon any matter of worldly respect: but so the case stood, that unlesse we left him, we could not come to Christ.

Dr. Reynolds, another shining light of the Vniuersitie *D. Reynolds.* of Oxford, shewes vs the same truth in another maner; viz. in his verses vpon the third conclusion, handled in the Schooles Nouemb. 3. 1579.

*If that ye seeke eternall life, see that you Rome forsake.*

Of the same minde was Dr. Whitaker, a man for his learning, whether we respect reading or iudgement, knowne and approued of the Churches of Christ, especially this of England. *We say, (saith he) that the Church of Rome must be forsaken of all men that desire to be saued.* *D. Whitaker, de Eccles. cont. qu. 6* And a little after *cap. 1.* he addes, that *There can be no saluation hoped for in the Church of Rome.*

Lastlie Mr. Perkins, in knowledge and zeale a worthy Scholler of so excellent a Master, treading in his footsteps concludes: that *All those that will be saued, must depart and separate themselves from the faith and religion of the present Church of Rome.* *M. Perkins Reformed Chab. in the prolog. scilicet. Thus then*

We haue seene the iudgement of these learned and reuerend Diuines, and therein the consent of both the Vniuersities Cambridge and Oxford; for their bookes, especially the three last, were allowed for printing by the principall Doctours of the seuerall Vniuersities then resident in them; neither is it to be taken for the iudgement of the Vniuersities onely: but also of the whole Church: as appeareth evidently by the continuance of it from time to time, in the writings of these famous learned men successiue one after another. It was first propounded by that reuerend Father in defence of the Church of England, to iustifie our departure from that strumpet of Babylon; diuers yeares after proclaimed openly in the publike Schooles by Dr. Reynolds; ratified afterwards by Dr. Whitaker in his publike lectures of Diuinitie; and last of all confirmed by Mr. Perkins: and by euerie one of these published in print, with the appro-

bation of our Church and State.

3

And this ( to say the truth ) hath alwayes beene the iudgement and practise of the Churches of God in all Protestant Countries, euer since the last birth and infancy of reformation in this age, for the space of more then an hundred yeares ; for what elsẽ hath beene aymed at in so many writings and disputations of Protestants, but the iustifying of our departure from the Synagogue of *Rome* ; *Not of a bodily departure* (saith Mr. *Perkins*) *in respect of cohabitation and presence, but of a spirituall separation in respect of faith and religion.* It cannot then reasonly be denyed or doubted, but that our Church generally, holds separation from the Church of *Rome* to be a matter of great consequence, yea of absolute necessitie: especially if we remember, that euery Parish throughout the whole Land is enioyned to haue the Booke of Bishop *Jewel*, with the rest of his workes in their feuerall Churches, for all men to read, and that they were all new printed to that end.

*Reform. chasbol.  
in Prol. gne.*

## CHAP. IIII.

*wherein the necessitie of separating is proued.*

8

**Y**OU see from whom I take the point that I haue undertaken to maintaine: from the same men will I fetch the grounds of my disputation. What is the reason by which these worthy, learned, and godly diuines did iustifie the separation of our Church, and her continuing separated from the Romish faith? I et vs heare themselues speake: *We haue departed from that Church* (saith the reuerend Father B. *Jewel*) *whose errors were proued and made manifest to the world, which Church also had alreadie departed from Gods word: and yet we haue not departed so much from it selfe, as from the errors thereof.* What errors? They are generally imployed in these words of his: chap. 10. diuif.

*M. Jewel Def. apol  
pag. 4. cap. 11.  
217. f. 1.*

diuif. 2. Ignorance, error, superstition, idolatry, men in-  
 mentions, and the same commonly disagreeing with the holy  
 Scriptures. And againe: These men haue broke in peeces <sup>Apolog. pa. 5. cap</sup>  
 all the pipes and conduites: they haue stopped all the springs, and <sup>13. diuif. 1.</sup>  
 choaked up the fontaine of lining water with dirt and mire.  
 And againe: Wee haue renounced that Church wherein vve <sup>cap. 15. diuif. 2.</sup>  
 could neither haue the word of God sincerely taught, nor the <sup>Apol.</sup>  
 Sacraments rightly administred, nor the name of God duly cal-  
 led vpon: and wherein was nothing able to stay any wise man, or  
 one that hath consideration of his owne safetie. To conclude, vve <sup>part 6. chap. 22.</sup>  
 haue departed from him (saith that learned B. of the Pope) <sup>diuif. 2.</sup>  
 who hath viterly forsaken the Catholicke faith. For (as Dr. <sup>Bilfon Dialogue</sup>  
 Bilson saith most truely) No Article of the Church of Rome, <sup>part 3.</sup>  
 wherein we dissent from them is Catholicke.

D. Reynolds speakes not so plaine, yet giues us suffici- 2  
 ently to understand, that he therefore concluded the  
 Church of Rome was to be forsaken, because she was no  
 sound member of the Catholicke Church, nor held the  
 right faith. Her unsoundnes he thus sets out. The Church <sup>Reynolds conclu.</sup>  
 of Rome is not distempered with a little ague, such as hindreth 5.  
 not the functions of life greatly; but is sicke of a canker, or ra-  
 ther of a leprosy, or rather of a pestilence, in so much that she is  
 past hope of recovery, unlesse our Saviour Christ the heavenly  
 physician doe giue her wholesome medicines to purge her of pern-  
 cious humors. Concluf: 5.

And in his preface to his fixe conclusions he writes  
 thus. Sith is the fellowship of the Church of Rome it was not <sup>In Preface, at the</sup>  
 lawfull for vs, either to serue God with a holy worship, or to be- <sup>6. Conclusion.</sup>  
 leue God with a holy faith, as God hath commanded: sith the  
 Church of Rome being taken with contagious diseases and a  
 frensie, did put her Counsellors to the fire, friends to the sword,  
 bretheren to cruell death, and stained the faith of Christ with  
 reproaches, creatures with the Lords honour, Gods service with  
 Idolatry: we went away from Papists, not willingly as from men,  
 not unwillingly as from heriticks. But D. Whitaker, and M.  
 Perkins are most plaine. We affirme (saith D. Whitaker) <sup>Whitaker de ec-</sup>  
 that the Church of Rome is to be bound of all men, and that so <sup>clesi. contro 2.</sup>  
<sup>qu. 1. 6. cap. 1.</sup>

*Saluation is to be hoped for in it; yea we say it is to be condemned as a deepe pit of heresy and error.*

Perkins in prolog.  
Refor. Catho.

*M. Perkins avoucheth our departure for the same reason. The cause of this Separation lyeth in the Church of Rome, namely the cup of abomination in the whores hand, which is their hereticall and schismaticall religion.*

8

Vpon this foundation of these learned men, I set this frame of disputation.

*Every erroneous faith is to be refused.*

*The faith of the Church of Rome is an erroneous faith.*

*Therefore the faith of the Church of Rome is to be refused.*

Iude v. 3.

Can there be any question made of the first part or proposition of this reason, when the holy Apostle Saint Iude exhorts all men without exception of person, time or matter, *to strue for the faith delivered to the Saints?*

But how strue we for that faith which is the reuealed truth of God, if we can be content to beleue errors which are against the truth? Yea, what doe we else by holding errors for truth, but adde to the diuine reuelation giuen by the Lord God himselfe, contrary to his charge? Deut. 4. 2. *You shall put nothing to the word that I command you.*

Deutr. 4. 2.

The second part which we call the assumption or minor, is that wherein all the doubt lieth: for what is the Church of Rome the worse, for granting that an erroneous faith is to be refused, vnles their faith can be proued erroneous. And whereas I say in my question and disputation erroneous, rather then hereticall, I doe it of purpose, because I would shunne all needlesse wrangling about the word: for it seemes to many somewhat doubtfull what is properly to be called heresy; For my part I can not see that any false proposition deliuered for an Article of faith, can be lesse then heresie: I doubt not but a man may thinke something to be true which is false, & be

no

no heriticke: but he that shall obstinately hold such a point for an Article of faith, necessarily to be beleueed by all men vpon paine of damnation, cannot for ought I see, be freed from heresie. As for the errorrs of the Papiſts, Dr. Reynolds, Dr. Whitakers, and Mr. Perkins, (as we haue seene,) make no doubt to call them heresies.

Now that we may the better vnderstand whether the faith of the Church of Rome be erroneous or no, we must enquire how the truth and falsenesse of faith is to be discerned: which we cannot doe either better or otherwise, then by considering how the Article of faith, or proposition enioyned to be beleueed, agreeth with the diuine testimonie concerning that point or Article; for the diuine testimonie is the thing or rule, to which the Article must be applied, and by which it must be squared; so that if it agree wholly with it, it is true: if in any part it differ from that testimonie, it is false and erroneous. This description of errorr and falsehood in matters of faith, is warranted by the Councell of Trent, where they make falsehood consist in differing from the word of God: and *That which differs from the institution of Christ, is called an humane tradition, and therefore is erroneous.*

Sess. 14. ca.  
Decret. de necessi-  
tate satisfactio-  
nis  
Decret. de sa-  
cramentis penitentie  
can. 6.

According to this declaration of a false and erroneous faith, I proceed now to shew, that the faith of the Church of Rome is false and erroneous.

That faith which hath a false and erroneous foundation, is false and erroneous.

Wherein first I take it for granted, that Faith must haue an extrinsecall foundation out of the shings themselves which are to be beleueed. This outward and extrinsecall foundation is the credit and authority of him, that delivereth those things for true, and requires assent or agreement to them.

Secondly, I hold it for certaine, and agreed vpon by all, that faith is true or false, according to the foundation whereon it stands: as the diuine testimonie begets a diuine faith, an humane testimonie breeds an humane, which

which may thus appeare. What makes the faith of the ancient heathen, and the now heathenish Turks, and all sorts of Infidels, who beleue that there is but one God, to be humane false and erroneous; and the faith of Christians concerning the same point, to be diuine and true: but the diuerse foundations of these faiths, the former depending vpon the coniectures and testimonies of men: the other arising out of the witnesse of God himselfe. To come nearer home; why doe the Papists denie that wee are of their faith, although they confesse wee hold the very same Articles of the Creed that they professe, and agree with them in most points of religion: but for that we haue not the same foundation of our faith, which they haue of theirs? It is then the goodnesse or badnesse of the foundation that make the faith good or bad: so that where the foundation is false, the faith whatsoeuer it be cannot be true.

Sect. 4. Decret.  
de edit. scriptur.  
sect. praterca.

The proposition thus prooued, I will adde the assumption to it: The foundation of the faith of the Church of Rome is false and erroneous: For the foundation of their faith, is the authority of the Pastors of their Church, as it is manifest by the Councell of Trent: *It is the office of the Church (saith the Councell) to giue sentence of the true meaning and sense of the Scriptures.* Now by the Church, they meane the Pastours of the Church, as their continuall practise declareth, no man being suffered to giue a voice in any Councell, but their Bishops, whom onely they hold to be the Pastours of the Church. By true sense and meaning they vnderstand the doctrine of faith, which is nothing else but the Word of God, truly vnderstood. By the Scriptures, they meane euery particular place of Scripture; for, if they should meane some places onely, there could be no certainty in this their decree, vnlesse they had determined, what particular places they are, whereof the Church may giue sentence.

These things thus declared, I dispute thus:

That



They that haue the office to determine which is the true faith, their authority is the foundation of Faith.

But the Church hath the office to determine which is the true faith: as it appears by the words of the Councell ere-while recited.

Therefore the authority of the Church is the foundation of their faith.

That the Church of Rome claimes this authority, it may further appeare by those titles which it vsurpeth in the said Councell, that, *The Bishop of Rome is Gods Vicar on earth. The Church of Rome is the mother and mistress of all Churches.* Yea, euery man may plainly see, that Bellarmine teacheth the same things of the church of Rome. *The Church is the iudge of the true sense of the Scripture, and all controuersies.* By Church, hee vnderstands the Pope with a Councell: and this, he saith, is expresse to be found in the Councell of Trent, *Sess. 4.* which is the place I alledged ere-while. *It is committed singularly to Peter and his successors, that they should teach all men what is to be held concerning the doctrine of faith.* For the expounding whereof, he saith a little after, *Sess. Si etiam;* that, *The Lord speaks of a singular office of teaching the whole Church, by appointing and decreeing what is to be beleued of all men.* And againe, he saith; that *The Councels, & Popes execute the office of a Iudge committed to them by God.* What the Office of a Iudge is, he shews in the same place a few lines before: *To explication after the manner of a Iudge, there is authoritie required: A Iudge delivereth his sentence, as a thing that necessarily must be followed.* To conclude, hee tells vs in the same tenth chapter; that, *Christians, who are sure the Church cannot erre in expounding the doctrine of faith, are bound to receiue that doctrine, and not to doubt whether those things be so or no.*

This matter Bellarmine makes plaine to all men, by shewing the manner of this Office, in this sort; *The Scripture for its selfe needs not the witness of men, for it is most true in its selfe, whether it be vnderstood, or not: but for our sake it needs the witness of the Church, because otherwise men are not certaine, what*

Señ. Respondeo,  
Ad hoc.

bookes are sacred and diuine, nor what is the true and proper meaning. In the same Chapter he giues vs to vnderstand, what manner of foundation the testimony of the church is. *The word of God deliuered by the Prophets and Apostles, is the first foundation of our faith, for, therefore we beleene whatsoever we beleene, because God hath reuealed it by his Prophets and Apostles. But we adde, that besides this first foundation, there is another secondary foundation needfull, to wit, the testimony of the Church: for, we know not certainly what God hath reuealed but by the testimony of the Church. Therefore our faith cleaueth to Christ, the first truth, reuealing those mysteries, as to the first foundation: It cleaues also to Peter, that is, so the Pope, propounding and expounding these mysteries, as to a secondary foundation. And to make the matter yet more plaine, he speaks thus in the same tenth chap. Señ. Respondeo, verbum, We are to know, that a Proposition or article of faith is concluded in such a Syllogisme as this.*

Señ. Respondeo,  
verbum.

*Whatsoever God hath reuealed in the Scriptures is true.*

*But this God hath reuealed in the Scriptures.*

*Therefore this is true.*

*Of the first of these Propositions no man makes any question. The second is held for certaine truth amongst all Catholikes, for, it is grounded vpon the testimony of the Church, that is, the Councell, or the Pope. By which it appears, how little Mr. Fisher vnderstands the doctrine whereof he makes profession, or how vnaduisedly he deliuereth his opinion. For, whereas Bellarmine will haue a two-fold foundation, primary, and secondary, Mr. Fisher will acknowledge but one, namely; the authority of God, speaking by the mouth of the church: Christian beleefe (saith hee) ought enely to be grounded vpon the authority of God, speaking by the mouth of the Church.*

Treat. of Faith  
in the Preface.  
Señ. of which  
point.

10

We haue seene Bellarmines opinion of this matter: which indeed agrees very well with the words of the Councell, where it challengeth the office of interpreting the Scriptures. For, in that clayme it pretumes, that the diuine truth is already reuealed, and that it is the first foundation

of



of our faith; to which the office of the Church is added, which is but a secondary foundation. Now, by these places of the Councell, and Bellarmine, it is cleare, that;

*The foundation of the Romish faith, is the authority of the Church.*

This foundation of faith (say wee) is false and erroneous: That our Sauour Christ and his Prophets and Apostles are the foundation of faith, wee belecue and acknowledge, and in this we and they agree. That secondary foundation which lyeth in the authority and testimony of the church, we refuse as false and naught, and in this lyeth the true difference betwixt vs and them in this point: as besides other, Dr. *Worsaker* hath noted, and the reuerend B. *Jewell*. And this indeed is the main reason why we may not ioyne with them.

*De Script. quest.  
5. cap. 3.  
Apol. part. 2.  
chap. 3. diuis. 2.*

II

If they demand of vs, VVhy we receiue not this authority of the church, for a foundation of faith? VVe answer; Because we find no commission in the word of God, whereby any such office is conueyed vnto it. Neither deale wee herein any otherwise then reason and law direct men to do in the like case. For, is any man so destitute of reason, or so ignorant of the law, that he would receiue a man for L. Chancellour, L. Treasurer, or Lord Chiefe Iustice, that were not able to shew any commission for the hauing and executing such an office? And shall wee in a businesse of such importance, that concernes our free-hold, not onely for our present being of the church, but for our future becoming heires of glory in heauen, giue credit to men vpon their bare word, without sight of their commission? VVherfore doth our Lord and Sauour so often in the Scriptures, plead his authority from God, warranted by the old Testament: and vpbraide the Iewes with lightnesse and folly, for being ready to receiue one that should come in his owne name? If then the Papists would haue vs beleue, that their church is appointed to bee a foundation, let them shew their warrant for it, and we will accept it, and build our faith vpon it.

But we looke that their commission should be very plain

De Rom. Pont.  
lib. 1. cap. 12.  
Sect. vi. autem.

and certaine, because it is of such a matter as no naturall reason can conceiue to be true. For who would imagine or belecue that the Apostles, who had a little before received full power of order and iurisdiction ioynly and equally with *Peter*, (as *Bellarmino* himselfe confesseth) should suddenly haue their authority abridged, and be made subiect to *Peter*: yea, to his successors too, as it fell out with *S. Iohn*, to learne of them which were bookes of Scripture, and what was the meaning of the seuerall places or texts; and what was true, what false in Diuinity.

De verb. Dei lib.  
3. cap. 5. Sect.  
quartum.

Besides, the matter it selfe is of such importance, by their doctrine, that without the constant beliefe thereof, and obedience according thereto, there is no possibility of saluation. For, *Whosoener* (saith *Bellarmino*) *will not be sed by Peter, that is, learne of him or his successors as iudges and determiners, what he is to take for matter of faith, and what is the sense of the Scripture, is none of Christs sheepe.*

## CHAP. V.

*Of the course that is to be followed in  
this disputation.*

1 I Haue shewed that the foundation of the faith of the Church of Rome, is the authority and testimony of the church; and haue refused that foundation as vnsound and erroneous. It will now perhaps be looked for, that I should proceed by prouing that it is false and counterfeite. But I see no necessary or sufficient reason for this course, and therefore haue rather chosen to follow that way in this disputation, which the matter it selfe leads me to, and in which it leads me.

2 The question betwixt the church of Rome and vs is this: Whether the articles or propositions to which they require our assent, as to certaine truths, reuealed by God, and commanded of him to be beleeued vpon perill of damnation if we do not assent and beleue, be reuealed and commanded by

by God, or no, as *Bellarmino* himselfe putteth it in the assumption of his syllogisme, set down by me Chap. 3. num. 9. The church of Rome saith they are, and call for obedience thereto accordingly. We deny that they are reuealed and enioyned by God, and therefore refuse to giue assent to them. Who seeth not that the very nature of this difference betwixt vs, layeth vpon them a necessity of proving, that those points or articles are propounded by God, to be beleued as matters of faith reuealed by him?

This made the reuerend and learned B. *Iewell*, in his Apology, tell the Doctors of the Romish church: that, *It was their part to prooue clearly and truly, that the Romish Church is the true and right instructed Church of God.* And in his second answer to Dr. *Cole*, lett. D D. E E. to affirme: that, *It was unreasonable for that Dr. to call for the proofes of our doctrine.* And therefore as it appeares in that answer, lett. O. he stands vpon the negatiue (as he speakes) and putteth the Papists to their proofes, because they presse vs to receiue those points for articles of faith.

3  
B. Iewell Apol.  
part. 1. chap. 10.  
diuif. 1.

This course I haue holden in those bookes that I haue formerly published in this kind of writing, this I meane to hold now and hereafter, if it please God to afford me opportunity to goe forward in the defence of his truth. Yet for their better satisfaction, and clearer manifesting of the truth, I will alwaies giue some reason of my denying the propositions I refuse: howsoeuer, it were enough for an answer, to deny that which of it selfe is not apparantly true. And thus much of the course of this disputation.

4

I returne now to the disputation it selfe. The maine ground for the prooue of the authority of the church in this kind, is taken by *Bellarmino*, out of *Iohn 21. 15, 16, 17.* *Iesus said to Simon Peter, Simon the sonne of Ionas, lonest thou mee more then these? He said, yea Lord, thou knowest that I loue thee. He said vnto him, Feed my sheepe. &c.*

5  
Ioh. 21. 15, 16.  
De verbo dei. libi.  
3. cap. 5. Se Et.  
quarum testimonium, & seqq.

From these words *Bellarmino* disputeth thus:

*Feeding of Christs sheepe, Ioh. 21. 15. is a singular office of teaching the whole Church, by determining and iudging*

what is to bee beleueed of all men.

To Peter and his successors the feeding of Christs sheepe is committed. Ioh. 21.

Therefore to Peter and his successors, a singular office of teaching the whole Church, by iudging and determining what is to be beleueed of all men, is committed.

Vpon this conclusion Bellarmine inferreth: that, he that will not be thus taught by Peter, is none of Christs sheepe.

6 Many weighty points are hudled vp together in this Syllogisme, worthy of serious consideration and debating. In the Proposition, or first part, these foure things are comprised:

1. In those words, Ioh. 21. 15. a singular Office is contained.

2 Feeding there, signifieth teaching.

3 Feeding Christs sheepe is, teaching the whole Church.

4 Teaching the whole church is, by way of determining what is to be beleueed of all men.

All these are contained in the Proposition, and euery one of them so necessarily required to the truth thereof, that if any one of them bee vntrue, the Proposition of necessity must be false. How then shall the conclusion be an article of faith, as the Papists will haue it? I will therefore examine euery one of them seuerally, and then goe forward to consider of the Assumption.

## CHAP. 6.

*Of the two former points of the foure.*

1 THE first of the foure points to be discusled is this :  
In the words rehearsed, Ioh. 21. 15. a singular office is appointed.

That Bellarmine speakes of a singular Office, the words themselves shew: that hee must needs bee vnderstood of appointing such an office, not of disposing of one already appointed, it is manifest: as well because there was no office yet

yet ordained, but that which was common to *Peter* with the rest of the *Apostles*; and therefore not singular: as also for that it will not serue *Bellarmines* turne to speake of an office common to all the *Apostles*, since hee endeauors to settle such an office vpon *Peter*, as was proper and peculiar to him, and such as no other *Apostle* euer had. This may farther appeare by another place in *Bellarmino*, where he saith, that that very thing is really giuen *Iohn 21. 15. which was promised*, *Mat 16. 19. I will giue thee the keyes of the Kingdome of heauen*; and as he there saith, *giuen to the same Simon, to whom before it was promised*: hee saith, that the keyes were promised *Math. 16. 19. and deliuered Iohn 21. 15, 16, 17.* Thus haue we the first point in *Bellarmines* proposition, now let vs try the truth of it.

*Bellar. de Rom. Pont. lib. 1. cap. 14. Sect. Ac primum. Et cap. 12. Sect. Et propterea.*

2

For our parts we vtterly reiect it as false, because wee are out of doubt, it cannot any way bee soundly proued. And we are the rather so perswaded because *Bellarmino* hath not once attempted to proue it; although hee could not chosse but see, that there was necessity of prouing it: for it is not so plaine and manifest in it selfe, that it needs no prooffe; and the conclusion drawne out of it is an Article of their faith; yea such an article, as; like *Atlas*, beareth the waight of the whole body of their faith. Besides, *Bellarmino* knew well enough that we deny it to be true. For hee brings *Luthers* words to that purpose. *Martin Luther* (saith *Bellarmino* in his booke *de potestate Papa*) affirms that by the word *Feed*, *Iohn 21. there is no new power giuen, but only the duty of louing and teaching enioyned Peter, who was made an Apostle before.*

*Bellar. de Rom. Pont. l. 1. ca. 15. Sect. iam vero.*

3

Neither doth the text it selfe, nor any other place of Scripture (for ought they say, or we see) afford vs any prooffe thereof. If there bee any thing in the text for their reliefe, it is in that *Peter* is commanded to feed. But this charge doth not so much as imply the appointing of an office: because feeding is many times enioyned, where there is no singular office ordained, but the executing of an office commanded, which had before been appointed. So the *Apostle Peter*, 1. *Peter 5. 2.* chargeth those that were already

1 *Pet. 5. 2.*

Mini-

Ministers, to feed the flocke of God. And the Apostle Paul, Acts 20. 28. giues the like charge to the Elders or Ministers of Ephesus, *Take heed to your selves, and to all the flocke, to feed the Church of God.* And this Dr. Reynolds well obserued, and vrged against Hart, You say true, wee might therefore with good reason refuse this proposition, till it be proued. But I will deale more kindly with Bellarmine, and shew that Luther truly affirmed, there was no new office erected by those words, but the execution of one formerly appointed, enioyned.

If this feeding be the teaching, for which all the Apostles had commission, Mark. 16. 15. *Go ye into all the world, and preach the Gospell to euery creature:* Iohn 20. 23. *Whose sinnes soeuer ye remit, they are remitted to them:* then is it not the erecting of a new office: for this was at our Sauours third appearing to his Disciples, Iohn 20. 13. that, at his first, Ioh. 20. 19. 20. when (as Bellarmine affirmeth) *they had power giuen them both of iudisdiction to gouerne, and of order to execute their sacrificing Priesthood.* And it had beene a thing not be- seeming our Sauours wisdom, to giue a new Commission when there was no need, nor occasion of so doing. Yea, to say the truth, it had beene altogether in vaine, because the former being as sufficient and in force, there could be no place for this later.

But this feeding, Ioh. 21. 15. is the teaching, for which they had commission Mark. 16. 15. Ioh. 20. 23. For wee finde no other kinde of feeding but this one practised by the Apostles in the new Testament, namely, feeding by way of reuealing. This appeareth touching the Scriptures, 2. Tim. 4. 15. *The Scriptures were giuen by inspiration.* 2. Pet. 1. 21. *Holy men of God spake as they were moued by the holy Ghost: as Bellarmine also confesseth: The Scripture is the word of God immediatly reuealed. The holy writers had immediate reuelation, and writ the words of God.* As for traditions, which the church of Rome makes a second part of the diuine testimony, or word of God, by their owne confession, they are alio by reuelation, for so saith the Councell of Trent: *Traditions*

Act. 10. 28.

Dr. Reynolds 2-  
gainst Hart,  
Chap. 3. diu. 2.

Ioh. 20. 19.  
Bellarm. de pont.  
Rom. lib. 1. cap.  
12. Sect. Dices  
etc.

Bellarm. de Con-  
sil. authorit. lib  
2. cap. 12. Sect.  
Observandum,  
etc. and Sect.  
Dicuntur.  
Conc. Trent.  
Sess. 4. decret.  
de Canon. scrip-  
tura. c. 17.

ditions



ditions were either received by the Apostles, from the mouth of our Saviour, or delivered by themselves, the holy Ghost endowing them.

Indeed this feeding, *Ioh. 21. 15.* is nothing else but an exhortation or charge for the performance of that duty, which was enjoined in that Commission, *Mark. 16. 15.* That it was such an exhortation, the manner of deliuering the words sheweth, which is, by repeating the same thing three seuerall times. For this course is very fit to make an impression of a duty commanded, no way bebecoming the giuing of a Commission. Besides, it answereth to *Peters* denying of his Master thrice : as *Cyril* noteth in *Ioh. Because he denied him thrice at his passion, therefore there is a threefold confession of loue required of him.* A threefold confession (saith *S. Austin*) answereth to a threefold negation, that the tongue may expresse as much loue, as it did feare. Adde hereunto, that our Lord calls for the performance of this duty, as a prooffe of *Peters* loue to him, wherein hee had failed more then the rest, because he had made more protestation of it then the rest. For thus lies the reason. If thou loue me as thou hast professed thou doest, shew thy loue by the performing of the duty of feeding. But what prooffe had it beene of *Peters* loue to our Saviour, to become the visible Monarch of the whole Church? Well might the giuing of such an office argue our Saviours loue to *Peter*, but the taking it vpon him, could not testifie any great loue of his to our Saviour. For, who would haue refused such an offer? The burthen of teaching was laid vpon the other Apostles, as well as vpon him; the honour of the Supremacy (if this were true) was appropriated to him; yea, the rest of the Apostles, who before were equall to him, were now made inferior and subiect to him.

Lastly, in giuing a commission, the authority of him that giues is ordinarily expressed, alwaies implied. *Mat. 28. 18, 19.* All power is giuen to me in heauen and earth: Goe therefore and teach all nations, *Ioh. 20. 21, 22, 23.* As my father sent me, so send I you, receive the holy Ghost: whose sins, &c. But here, although (as they say) it is the onely place that speaks

*Cyril supra Ioh. lib. 12. cap. 64.*

*Aug. Tract. in Ioh. 123.*

of this commission, there is no authority, either expressed or implied: onely as *Cyrril* saith, *It was a duty of lone to feed, as it had bene formerly a prooue of feare to deny.* What else then can this Feeding be, but the teaching, which was enioyned all the Apostles at our Sauours first appearing to them? Whereupon I may safely conclude, that the word neither necessarily, nor in any likelihood of reason importeth, the erection of any new office in the Church.

- 8 Let vs now proceed to debate the second point: yet with this memorandum, that although it be neuer so plainly proued, yet *Bellarmines* proposition of a new office appointed, *Ioh. 21. 15.* is false, because the first point contained in it, of a singular office here ordained, is neither true nor likely. The thing now to be discuffed, is this:

*Feeding Christs sheepe, Ioh. 21. 15. is teaching.*

This sentence is plainly deliuered by *Bellarmino*, in that proposition, as he that looks vpon it cannot choosie but see, and proued also by two reasons: the former; that, *Reasonable sheepe are fed by teaching*: the latter; that *The Lord saith by Ieremy, I will giue you Pastors according to my heart, which shall feed you with knowledge and vnderstanding.* But these proofes might haue been spared; for we acknowledge, that Feeding is Teaching.

Ier. 3. 15.

- 9 But for the fuller discussing of this matter, wee must remember, that *Bellarmino*, as we saw, chap. 4. numb. 9. telleth vs: *Teaching is double: by reuealing, or propounding things reuealed.* Wee say, that the teaching here spoken of, is by reuelation, not by propounding matters already reuealed, as they would haue it. But if they will haue vs yeeld to it, they must proue it, and not take it for granted, as *Bellarmino* doth. For, without it be proued, as I signified chap. 6. numb. 6. his proposition cannot be true. It is therefore as easie and reasonable for vs to refuse his argument, grounded vpon that, which we deny, as for him to affirme that he cannot proue.

- 10 Yet, that we may deale more kindly with him, then he doth with vs, wee will giue him a reason of our answer: which



which is, that, None of the Apostles did euer vse any other kind of teaching, then reuealing. If they deny this, let them shew, that any Apostle did euer informe the Church, that, *This or that booke was scripture: that, this or that tradition was by diuine authority: that, this or that place, had this or that sense.* And that this information of theirs, was not by way of reuelation: that is, of immediate inspiration and motion from God: wherby they were freed from all errour. If they cannot doe this, as I am out of doubt they cannot, it must needs be granted, that they taught onely by reuelation, not otherwise.

They will perhaps obiekt, *Act. 15. 7.* but in vaine: For the Apostles doe not there expound any place of Scripture formerly written, or propound matters already reuealed by God: but by the immediate inspiration of the holy Ghost, resolute and enioyne what was to be done in that case. So that their determination was a law then first giuen by way of reuelation from God, not by way of interpreting and propounding what the Lord had formerly deliuered. For it is manifest, that the Lord hath no where taught in the old Testament (& the new was not then written) that the Gentiles conuerted to the faith, were to abstain from strangled things, and from blood: to the forbidding wherof, the holy Ghost directed them immediately, vpon that occasion, for that time. From which after a time he freed them by the like direction and reuelation giuen to the Apostle *S. Paul*, and by him to the Church, *Rom. 14.* And that this decree of the Apostles was made by reuelation and inspiration of the holy Ghost, *\* Bellarmine* himselfe grants.

Yea, the Apostles in that same place seeme to take a contrary course to that: which, if they had expounded the former Scriptures, or propounded things formerly deliuered, they must haue followed. For as it appeareth by debating of the point by *Iames* and *Peter*, the old testament absolutely freed the Gentiles conuerted from the ceremoniall law. *Way tempt ye God,* (saith *Peter*, *Vert. 10.*) *to lay a yoke on the Disciples neckes, which neither our fathers nor wee were able to*

11

\* De Rom. Pom.  
lib. 4. cap. 25.  
Sect. Responso  
ad primum.

12

Act. 15.

beare? Yet the Apostles by this decree of theirs, bind them to part of that law, by enioyning them, Verſ. 20. *To abstaine from blood, and that that is strangled.* Which they might not haue done, if they had propounded matters already resolued of, and not followed the immediate reuelation and direction of the holy Ghost. To this I may adde, the manner of this charge, given by the Apostles, which is by inspiration from the holy Ghost, whose authority in this case they alledge, *It seemed good to the holy Ghost: not, thus saith Moses, Dauid, or the Lord by this or that Prophet.* Therefore in that Council, the Apostles did reueale what was to be done, not propound what formerly had beene reuealed. And yet this is the onely place in all the new Testament, wherein there is any shew of Feeding by expounding and propounding, otherwise then by reuelation.

## CHAP. VII.

### *Of the two latter points in Bellarmines Propositions.*

- I. **H**Auing found the two former points to be light and false: I come now to weigh the third, which is set downe as plainly as either of the former: that,  
*Feeding Christs sheepe, Ioh. 21. 15. is teaching the whole Church.*

There hath beene enough said already to discredit and disable the proposition: yet I will goe forward, that it may appeare what truth there is in it. *Bellarmino* labourerh much to proue, that by Christs Sheepe in this place, all Christians whatsoeuer are signified. But what needeth all this adoe? Wee neuer meant to deny it, neither doth our granting, or his prouing of it, any thing at all helpe them, or hinder vs. For, there is nothing meant in this place by teaching, but reuealing, as I shewed in the former chap. numb. 10, 11, 12. But this the church of Rome

claimes not, but striueth tooth and naile for such a teaching as consisteth in expounding and propounding things reuealed: yea I will grant him both proposition and assumption in the termes wherein they are deliuered. Because the whole Church was to bee instructed by the feeding here spoken of, and no man had or hath liberty either to refuse as vntrue, or not to obey as needlesse any thing that should be deliuered according to this commandement, *Feed my sheepe.*

The more doth *Bellarmin* wrong vs, in saying, that we deny that the whole Church is meant by the name of sheepe in this place. For whereas our Diuines say that *Peter was made a particular not an vniuersall Bishop*: they meane not thereby to deny his authority to teach all Nations whatsoeuer; and all congregations in all nations, as occasion was offered, but onely to signifie, that hee had no commission giuen by those, or any other words to be soueraigne Bishop of the whole Church, as they speake in the words going a little before. As for that of *Iohn 21. 15.* they shew, that those words can argue no such authority, because then *Paul* might not haue had the same office among the *Gentiles*; which *Peter* had among the *Iewes*: so that the vniuersality denied in that, and other places by our Diuines, is an authority of feeding those, who were ioyned with him in the same commission of feeding, and had equall authority with him to reueale the truth of God, to all the sheepe of Christ without exception: which *Caluin* expresseth thus, *If the same authority be granted to all which was promised to one, where in shall he be aboue his fellowes in office?* As for n.7. which *Bellarmin* quoteth, *Caluin* doth neither mention nor signifie that place, *Iohn 21. 15.* therein.

See Primus.

There remaineth the fourth poynt to be considered, that feeding Christs sheepe, *Iohn 21. 15.* is teaching by way of iudging or determining what is to be beleened of all men. This also is expressed in plaine termes, and is of as much importance, as any of the other three. His prooffe is, that we cannot better understand it then in that sense.

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Self. Primum.

Caluin. Institut. lib. 4. c. 6. n. 4.

There remaineth the fourth poynt to be considered, that feeding Christs sheepe, *Iohn 21. 15.* is teaching by way of iudging or determining what is to be beleened of all men. This also is exprest in plaine termes, and is of as much importance, as any of the other three. His prooffe is, that we cannot better understand it then in that sense.

I see not, why I may not grant him this without any inconuenience. For indeed the Apostles feeding, either by word of mouth or writing, was by way of sentence, so that no man might deny or doubt of any thing, which they deliuered. Neither was there any higher court, to which there might be any appeale from their sentence, but all men were absolutely bound to belecue and obey whatsoever they taught and commanded. This wee grant, and herein we would agree with *Bellarmino*, if this were all he meaneth.

- 5 But he contenteth not himself with this kind of teaching; but will haue the teaching here spoken of, to be a *definitive sentence declaring and determining what is reuealed, and what the sense and meaning of it is*, as I shewed chapter 4. numb. 7.

To this must his proofes be applied, which lie thus.

If feeding *Iohn 21.15*. be not teaching, by way of determining, what is reuealed, and what the meaning of it is: Then we must vnderstand it of preaching or writing commentaries.

- 6 How shall the consequence of this proposition bee made good; since this feeding may (at the least as reasonably) be vnderstood of reuealing the sacred mysteries? yea this interpretation is more reasonable; because the words were spoken to him, whose office it was to reueale those mysteries by vertue of his Apostolicall commission, as I shewed numb. 4. yea they are the very same in sense and meaning, with those that are vsed in the commission, *Go teach all Nations, Mark. 16.16*, and *Iohn 20.23*. as was declared c. 4. n. 4.

But admit a man should say, it is meant of preaching or writing; how doth *Bellarmino* refute him? By telling vs that if we so take it, wee must condemne many Popes that haue written nothing at all.

- 7 As if that were any inconuenience to vs; although to say the truth, most of the Popes that haue written, might haue had as much thanke to spare their labors, as to write as they haue done. Well, say we vnderstand it of preaching. That may not be neither, saith *Bellarmino*. Why so? because the



the Pope cannot preach to all: no, nor diuers Popes to any at all: For as their owne Historiēs confesse, some of them did not so much as vnderstand their Grammar. But what if the Pope cannot? no more could any of the Apostles, nor *Peter* preach to all: yet had they authority to preach to all, as occasion might happen; and were not restrained to this or that congregation, diocesse, prouince, nation, or Country; and in that respect were vniuersall Pastors of the whole Church, yea euery one of them.

## CHAP. VIII.

### *Of the Assumption of Bellarmines syllogisme. c. 3. n. 5.*

**H**itherto I haue shewed, what little shew of reason there is for that interpretation of *Iohn 21. 15.* whereon the strength of *Bellarmines* conclusion principally dependeth. I will now set my selfe to the sifting of the assumption or second part of his syllogisme, which is.

*To Peter and his successors that feeding Iohn 21. 15. is committed.*

As the proposition, so the assumption also, containeth foure seuerall points, distinctly to be considered, that

- 1 *Those words Iohn 21. are spoken to Peter.*
- 2 *The office of feeding is committed to Peter.*
- 3 *Peter hath his successors.*
- 4 *The office of feeding is committed to Peters successors.*

The first of these foure sentences or points is rather supposed then expresse in the assumption; but it is plainly deliuered by *Bellarmin.* *It is said to Peter only, Feed my sheepe.* Who denyeth this, if it be rightly vnder?

The speech was directed immediately to *Peter* with whom our Lord then talked: but not so to *Peter*, as if the duty, to which he is exhorted, belonged to none but to him. Therefore *Calvin* truly saith, that *as Peter received*

*Bel. de Rom. Pou.  
l. c. 14. Scilicet,  
H. Benne.*

*Instit. lib. 4.  
cap. 6. n. 4.*

*com-*

*Bellar. de Rom.*

*pont. lib. 1. c. 14.*

*Sect. Sed contra.*

*mandamentum* of *John 21. 15.* so all other ministers are exhorted to feed the sheepe, 1. Pet. 5. 2. and by so saying hee granteth, that those words were spoken to Peter, but hee telleth the Papists withall, that if they will proue, that they aough, they must shew that *whofoener are commanded to feed Christs sheepe, to them the power over the whole Church is committed*: In which words he denieth the consequence of the proposition, which he doth not expresse; but acknowledgeth the assumption contained in those words, *To Peter onely Christ said, feed my sheepe.* By which it is manifest, that *Bellarmino* doth *Caluin* great wrong, in charging him with the denying, that those words *John 21.* are spoken to Peter onely: and spendeth his time and strength in vaine to proue by seuen arguments against *Caluin*, that which *Caluin* neuer denied.

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But *Bellarmino*'s meaning is, that the words are so spoken to Peter, that the thing signified by them belongeth not to the rest of the Apostles. And in this sense we say it is false, that *those words were spoken to Peter onely.* If *Bellarmino* can not proue them true in this sense (as I am sure he cannot) his argument is nothing worth. For how shall that proue for Peter and his successors, against the rest of the Apostles, which was spoken to them, as well as to him; yet it is not to be wondred at, that *Bellarmino* goeth not about to proue it in that sense. For indeed there is no shew or colour of prooffe for it, because the Word of God no where maketh any distinction betwixt this feeding, *John 21. 15.* and that teaching, *Mat. 16. 16. John 20. 21.* which was enioyned Peter, and the rest of the Apostles equally and alike, as *Bellarmino* confesseth. *The keyes were given, John 20. and 21.* For when our Lord said, (*John 20. 19.*) *Peace, be unto you, as my Father sent me, so send I you, then hee gave them the power or key of jurisdiction.* For by those words hee made them as it were Legates and Governors of the Church, in his name. But in the words following, *Receive ye the holy Ghost: whose sinnes yee remit, &c. he gave them the power of order*: And thus much of the first proposition of the foure.

*De Rom. Pont.*

*lib. 1. c. 12, Sect.*

*Dices,*

The

The second followeth, namely:

*The office of feeding, Ioh. 21. is committed to Peter.* This is affirmed in plaine words; and must bee vnderstood of *Peter* alone, not of him and the other Apostles. For that will not serue *Bellarmines* turne, because it proues nothing for the Popes power, or against that wee defend. Besides, *Bellarmino* striues here for an office proper to *Peter*, because he calls it a singular office. But how can that be proper to *Peter* which is common to the rest of the Apostles with him? This also we deny, as *Caluin* did long since; *In this word feed* (saith he) *nothing is given to Peter, more then to the other.* *Bellarmino* should haue proued that this conueyeth a proper office to the Pope, and not haue taken that for granted, which he knoweth we alwayes deny. But hee doth not so much as offer to make any prooffe of it, either *de verbo Dei*, or *de Roman. Pontif.* in both which places he professedly disputeth the point. Indeed in the latter place, hee proueth that the words, *Feed my sheepe*, were spoken to *Peter* only. But what is that to proue that *feeding, Iohn 21. is committed to Peter* onely.

*Instit. lib. 4.  
cap. 6. n. 4.*

*Lib. 3. cap. 5.  
Lib. 1. cap. 14.*

Some man perhaps will imagine, that the latter dependeth vpon the former, but he wil quickly change his mind, if he doe but looke vpon them both together in one proposition.

*If those words, feed my sheepe, were spoken to Peter onely, then the feeding is committed to Peter onely;* as if it were all one,

*To require or exhort Peter to feed, and*

*To commit the feeding to Peter onely?*

Put case a man that hath many seruants to goe about a peece of worke, reaping, or the like, should say to some one of them whom he might suspect of idlenesse, *Looke that you reape cleane and faire:* Will any wile man conclude hereupon, that by these words hee giueth him an office to ouer-see and iudge of his other fellowes worke, or maketh him the onely worke-man? And yet it cannot be denyed, that he speaketh to him onely.

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But

6 But it will peradventure bee replied in defence of the consequence of the former proposition, that if Christ required *Peter* onely to feed, and did not commit that feeding onely to him, then there was no end or reason of his speaking to him onely; but it were absurd, yea blasphemous, to say of our Sauour, that there was no end or reason of his speech. It were certainly blasphemous for any man to say of the Lord Iesus, that any action or speech of his was without reason, or not to good purpose. But it were also a bold and blind presumption, for any man to affirme, that there is no reason or end of our Sauours speech at all, because there is none knowne to men. What if I know not the end or reason of it, may I conclude, that therefore there is none? So then if wee should grant, that there can no reason bee giuen by vs, of our Sauours speech, vnlesse thereby such an office bee bestowed vpon *Peter*; yet it might well bee, there was some reason thereof though vknowne to vs.

7 But we can assigne good reason of that speech: that is, we can shew, that there was good reason, why our Sauour Christ should direct his speech in that sort to *Peter* onely, though he meant not to place him in any office thereby. First therefore wee say, that our Lord speake to *Peter* thus particularly, that hee might giue him occasion to make profession of his loue to him, which hee had brought into question, by denying his Master with swearing and cursing. And because there was no meanes more effectuell to proue the continuance or renewing of *Peters* loue to our Sauour, then the feeding of his sheepe, therefore our Sauour pressheth him with this duty aboue the rest, because there was more need to haue his loue shewed, then the others, who had not made their loue to him so doubtfull. Let me add to these two a third, that it was needfull for *Peter* himselfe, that the execution of the commission formerly giuen should bee vriged on *Peter*, because it might seeme, that by so foule a fall, hee had wholly beene put out of commission: which doubt is fully remoued by our Sauours

ours charging him to goe forward in the execution thereof. We shall not need then to make any such construction of the Lord Iesus words, as if hee had intended by them to seale a commission to *Peter* for an office to bee newly erected; for feare it should be suspected that those words were to no purpose, or without reason. Nay rather most vnreasonable is that consequence, that would haue those things inferre each other, betwixt which there is no kinde of agreement.

## CHAP. IX.

### of Peters successors.

**N**OW in the next place, the third proposition offereth it selfe to be considered, although it bee but implied, not expressed, that

*Peter hath his successors*, which is manifestly implied, For he that saith, *The office is committed to Peters successors*, supposeth that *Peter hath successors*. This sentence is thus to be vnderstood; *Peter onely hath his successors, so as none of the other Apostles haue*. For so Bellarmine expoundeth himselfe. *The chiefe ecclesiasticall power was giuen to Peter, as to the ordinary pastour, who was alwaies to haue successors: to the other Apostles as to the delegates, who were not to haue successors*. And he saith, that *The Bishop of Rome succedeth Peter properly as the ordinary pastour of the whole Church, but the Apostles were extraordinary, and as it were delegated pastors, and such haue no successors*.

De Rom. Pont.  
l. 1. c. 9. Sect. Re-  
spondeo, Pontifi-  
catum.

L. 4. c. 25. Sect.  
Respondeo, mag.  
num.

That *Peter hath successors* in the ministry of the Gospel, wee confesse, and professe: but wee adde, that this is common to him with the rest of the Apostles. For the farther explication whereof wee say, that to succeed the Apo-

De Rom. Pont.  
l. 2. c. 15. Sect.  
Dicimus.

De Rom. Pont.  
l. 4. c. 25. Sect.  
Ita vero.

3

De Rom. Pont.  
l. 2. c. 12. Sect.  
Primum ergo.

Lib. 4. c. 25. Sect.  
Respondco, mag-  
num.

De Rom. Pont.  
l. 2. c. 12. Sect.  
Nos ergo tram-  
que.

4

Topisorum l. 8.  
cap. 13.

ties, is either to succeed them properly, as one King succeedeth another, or in similitude or proportion, as *Bel- larmine* truly saith. Wee grant that all the Apostles haue successors in a proportion; namely, such as preach the Gos- pell, as they did, though not by reuelation; and that alſo haue power of ordination and iurisdiction fit for the good gouernment of the Church. But we say none of the Apo- stles haue any successors of the second kind. Therefore *Bel- larmine* might haue saued his labor in prouing that the A- postles haue no such successors.

Let vs see how he proueth that which we deny, that *Pe- ter* hath successors properly. This hee propoundeth in these tearmes.

*Some must succeed Peter in the Bishopricke of the whole Church.*

Which he doth more plainly declare, where he saith, that *the Bishop of Rome succeeds Peter properly, not as an Apostle, but as an ordinary Pastor ouer the whole Church.* This we vt- terly deny, that *Peter* was to haue any such successor in the Bi- shopricke of the whole Church. Our reason is, that *Peter* him- selfe had no such office. But let vs see how *Bellarmino* would proue, that he had such successors.

*Bellarmino*s prooffe of this point is set downe, and is thus to be framed.

Either *Peter* hath successors in Episcopall office ouer the whole Church, or that office perished at *Peters* death.

But that office perished not at *Peters* death; for that of- fice was ordained for the good of the Church, and the Church hath had, and shall alwaies haue no lesse need of it, then it had while *Peter* liued.

Therefore *Peter* hath successors in the Episcopali office, ouer the whole Church.

Who seeth not, that in this argument *Bellar.* taketh that for granted, which he should proue, namely that *Peter* had such an office while he liued? For he was not ignorant that all Pro- testants deny it? What is this else, according to *Aristotles* Philosophy, but to beg the question? He (saith *Aristotle*)

shas



that takes that as granted which he ought to proue, manifestly beggeth the question. As for the proofes hee hath formerly brought, touching this office of *Peter*, I haue shewed, that they are weake and vaine, so that the point is still as questionable as it was before. Therefore *Bellarmino* is also guilty of a second begging of the question, because his proofes are by-matters, as doubtfull, or more doubtfull then that is which he would proue by them. And of this manner of begging the question, speaketh the forenamed *Aristotle*, Begging of the question is, when the prooffe is from things lesse knowne, or equally vnknowne. And thus is not (saith *Aristotle*) to demonstrate the question.

*Prio. Analyt. l. 2.  
Cap. 16.*

But what if we graunt *Bellarmino* that which he cannot proue, that there was such an office: yet may wee neuerthelesse deny his assumption, and say that;

5

*The Episcopall authority ouer the whole Church, perished as Peters death.*

Will he tell vs that it was ordained for the good of the Church? What then? It will not follow thereupon that it must be perpetuall, vnlesse he can shew, that our Lord appointed it should continue for euer by succession. For the whole course of publishing the Gospell, and bringing men to true faith in Christ, dependeth wholly vpon the ordinance of God, who being able to make any meanes effectuall to his purpose, is not tyed to vse any, but what please him. Therefore if *Bellarmino* cannot shew that it was the ordinance of God, that such an Episcopall function as he imagineth *Peter* had, should be continued alwaies in the Church, it is no inconuenience to hold, that it perished with *Peters* death. And of this first argument enough.

His second Argument is in the said twelfth Chapter, *Sett. secunda*, and it is thus to be disposed.

6

If in the time of the Apostles there was one supreme Gouvernour of the church, then there ought to be so now, because the forme of the Church may not be changed, seeing it is one and the same at all times.

But in the time of the Apostles there was one supreme

De Rom. Pont.  
l. 4 c. 15. Sect.  
DIGNI MY.

ables, is either to succeed them properly, as one King succeedeth another, or in similitude or proportion, as *Bellarmino* truly saith. Wee grant that all the Apostles haue successors in a proportion; namely, such as preach the Gospel, as they did, though not by reuelation; and that also haue power of ordination and iurisdiction fit for the good gouernment of the Church. But we say none of the Apostles haue any successors of the second kind. Therefore *Bellarmino* might haue saued his labor in prouing that the Apostles haue no such successors.

De Rom. Pont.  
l. 4 c. 25. Sect.  
Sic vero.

Let vs see how he proueth that which we deny, that *Peter hath successors properly*. This hee propoundeth in these termes.

De Rom. Pont.  
l. 2 c. 12. Sect.  
Primum ergo.

*Some must succeed Peter in the Bishopricke of the whole Church.*

Lib. 4 c. 25. Sect.  
Respondico, magnum.

Which he doth more plainly declare, where he saith, that *the Bishop of Rome succeeds Peter properly, not as an Apostle, but as an ordinary Pastor ouer the whole Church*. This we vtterly deny, that *Peter was to haue any such successor in the Bishopricke of the whole Church*. Our reason is, that *Peter* himselfe had no such office. But let vs see how *Bellarmino* would proue, that he had such successors.

De Rom. Pont.  
l. 2 c. 12. Sect.  
Nos ergo utramque.

*Bellarmines* prooffe of this point is set downe, and is thus to be framed.

Either *Peter* hath successors in Episcopall office ouer the whole Church, or that office perished at *Peters* death.

But that office perished not at *Peters* death; for that office was ordained for the good of the Church, and the Church hath had, and shall alwaies haue no lesse need of it, then it had while *Peter* liued.

Therefore *Peter* hath successors in the Episcopall office, ouer the whole Church.

4

Who seeth not, that in this argument *Bellarmino* taketh that for granted, which he should proue, namely that *Peter* had such an office while he liued? For he was not ignorant that all Protestants deny it? What is this else, according to *Aristotles* Philosophy, but to beg the question? He (saith *Aristotles*)

Topiconum l. 8.  
cap. 13.

that

that takes that as granted which he ought to proue, manifestly beggeth the question. As for the proofes hee hath formerly brought, touching this office of *Peter*, I haue shewed, that they are weake and vaine; so that the point is still as questionable as it was before. Therefore *Bellarmino* is also guilty of a second begging of the question, because his proofes are by-matters, as doubtfull, or more doubtfull then that is which he would proue by them. And of this manner of begging the question, speaketh the forenamed *Aristotle*, *Begging of the question is, when the prooffe is from things lesse knowne, or equally vnknowne. And thus is not (saith Aristotle) to demonstrate the question.*

*Prio. Analyt. l. 2.  
Cap. 16.*

But what if we graunt *Bellarmino* that which he cannot proue, that there was such an office: yet may wee neuertheless deny his assumption, and say that;

*The Episcopall authority ouer the whole Church, perished at Peters death.*

Will he tell vs that it was ordained for the good of the Church? What then? It will not follow thereupon that it must be perpetuall, vnlesse he can shew, that our Lord appointed it should continue for euer by succession. For the whole course of publishing the Gospell, and bringing men to true faith in Christ, dependeth wholly vpon the ordinance of God, who being able to make any meanes effectuall to his purpose, is not tyed to vse any, but what please him. Therefore if *Bellarmino* cannot shew that it was the ordinance of God, that such an Episcopall function as he imagineth *Peter* had, should be continued alwaies in the Church, it is no inconuenience to hold, that it perished with *Peters* death. And of this first argument enough.

His second Argument is in the said twelfth Chapter, *Sec. l. secunda*, and it is thus to be disposed.

If in the time of the Apostles there was one supreme Gouvernour of the church, then there ought to be so now, because the forme of the Church may not be changed, seeing it is one and the same at all times.

But in the time of the Apostles there was one supreme

Gouvernour and head of the Church.

Therefore there ought to be so now.

The assumption, or second part of this Syllogisme, is as doubtfull as the conclusion inferred vpon it, and therefore it is a begging of the question, not a prooffe of the former Syllogisme. But were it neuer so true, he were neuer the nearer; for the consequence of the proposition is naught, because there is no necessity, that the Church should alwaies haue that office, which at any time it hath had. For, this necessity (if there were any such) must spring out of the nature, either of God himselfe, or of the Church, or depend vpon the decree of Gods will. To say there is any necessity in the nature of God, or of the Church, which may enforce the continuall being of that which once was, were absurd. It remaineth then, that there must be some act of Gods will, by which it is decreed, that whatsoeuer office hath once been in the Church, shall be in it for euer, as I answered numb. 5. Wherefore *Bellarmino* must shew vs some ordinance of God, for the continuance of such government (supposing there was once such an one) or giue vs leaue to reiect it.

- 7 He would make good the consequence of the proposition, and the prooffe of it, against our exception, by this argument.

If the Church be one and the same at all times, then the forme of it may not be changed.

But the Church is one and the same at all times.

Therefore the forme of it may not be changed.

In the antecedent part of the proposition, and in the assumption, by *One*, *Bellarmino* meaneth essentially one: by forme in the consequent part, he vnderstandeth, forme of government. According to this sense wee say, the consequence of the proposition is naught: for the forme of the government of the church, is not of the essence of the church, as *Bellarmino* here vainly supposeth, and falsly affirmes in his \* definition of the church. The assumption rightly vnderstood is true. The Church indeed is alwaies

\* De Eccles. lib. 3.  
cap. 2. Sect.  
Nostra autem.

one with Christ the head, because of one and the same spirit in him, and euery particular member of it. It is also one in faith, because the true faith is one. But *Bellarmino* meaneth that the church is one and the same, in respect of the gouernment and officers thereof. This we deny, and looke for better prooffe of it from him, then his bare affirmation, in a matter of faith to bee beleeued vpon paine of damnation.

There followeth a third prooffe in the same twelfth chapter, *Scilicet. tertio*, after this sort.

If the Sheepe-should endure to the end of the world, then successours to *Peter* in that his chiefe pastorall office must endure to the end of the world: For the office of the Pastors in the nature of the thing, must endure as long as the Sheepe-should continueth, because it is an ordinary and perpetuall office.

But the Sheepe-fold endureth to the end of the world.

Therefore successours to *Peter* in that chiefe Pastorall office must endure to the end of the world.

*Bellarmino* keepeth his custome to beg the question. For here againe he taketh it for granted, that *Peter* was Pastor of the whole church. But say it were so, what getteth he by it? For, the consequence of his proposition is naught, neither can the prooffe hee bringeth make it good. The Sheepe-fold may endure to the end of the world, and yet that pastorall Office not continue. Because they doe not goe together in their nature; for if they did, then the one must be of the essence or being of the other, as a reasonable soule and man are: or arise out of the principles of the nature of the other, as speech doth from the reasonable soule, which no man will say. Neither is there any ordinance of God for the ioynt continuance of them together. *Bellarmino* seemeth to tell vs, that there is some ordinance of God for the knitting of them together. For he saith in prooffe of his consequence, that, *That pastorall Office is an ordinary & perpetual office*: as no office can be in the church, but by the diuine ordination. If he had shewed vs withall, where we

we may finde that ordinance, he had said somewhat to purpose : Since neither he hath, nor we can finde any such in the word of God, he must giue vs leaue to take it for no article of faith.

Touching his assumption, I answer; that, *If by Sheepe-fold, he meane a company of people separated from the world by the profession of Christian Religion, and united together in obedience to the diuine reuelation*: Wee graunt that there is, and shall alwaies be such a Sheepe-fold. But, if he dreame of any other Sheepe-fold, he must proue his assumption, ere we can beleuee it.

- 9 Yet *Bellarmino* hath not done, but settech vpon vs with a fresh charge, in the same twelfth chapter, *Seet. quinto* : which is thus in due forme.

Either some must succeed *Peter* in his Pastorall office ouer the whole church, or the church must bee without an head at *Peters* death and after.

But the Church must not be without an head at *Peters* death, and after.

Therefore some must succeed *Peter* in his pastorall office.

Here *Bellarmino* perceiued, that we were like enough to deny the proposition, because the disfunction in it is naught, for that Christ the head of the church, continued to be the head thereof at *Peters* death, and shall do so for euer. Therefore he telleth vs, it is not sufficient for the Church to haue Christ for head; but that the Scripture maketh mention of another head of the Church, his reason lyeth thus :

1 Cor. 12. 12.

The head, 1 Cor. 12. 12. is not Christ, for that head hath need of the members, which is not true of Christ.

The head, 1 Cor. 12. 12. is the head of the Church :

Therefore there is some head of the Church which is not Christ.

- 10 Wee easily yeeld the proposition is true : and therefore *Bellarmino* needed not haue troubled himselfe to proue it ; especially since his profe is no better. For, our Sauour, considered as the Mediatour, the head of the Church, cannot say to the Members, which make the body, I haue no neede



neede of you, although, as he is God, he hath absolutely no need of any of them.

The assumption, that the head, 1 Cor. 12. 12. is the head of the Church, were false, as false. And how doth *Bellarmino* proue it? As he doth many other points, by saying so. But this will not serue our turne in a matter of faith: Belike he looketh we should disproue it. Though it be no orderly course of disputation, yet I say in a word, the head in that 21 verse. in which the words quoted by *Bellarmino*, signifies the naturall head, to which the principall members in the church are resembled; which, as principall as they are, cannot be without the feet, that is, the meanest members: And this interpretation is warranted by *Chrysostome* and *Theophilact*, who by head, vnderstand, those which had receiued greater gifts. So that indeed, the place containeth a comparison, wherein the coniunction of the parts of the mysticall body, is declared by the like in the naturall body.

There are two other arguments in the same chapter, *Self. Sexro*, and *Self. Denique*: the one is drawne from the succession of the high Priests in the old Testament: the other from the necessity of monarchicall gouernment in the church. But they are so sleight and idle, that I should but wast time, labour, and paper to meddle with them: where I thus end this third point and this Chapter.

## CHAP. X.

Of Feeding committed to Peters  
Successors.

I  
Chapt. 5. num. 5.  
& chap. 8. num.

I.  
Ioh. 21. 15.

Bellarmin. de verbo  
De silib. 3. cap. 5.  
Sect. Quartum.

THE fourth and last point to be considered in *Bellarmines* assumption, is this:

*Feeding, Ioh. 21. is committed to Peters Successors also.*

This we say is vnttrue; and will make it appeare to bee so, by answering the arguments he bringeth to proue it. The first whereof is in this manner:

Either our Sauour, when he required *Peter* to feed his sheepe, *Ioh. 21.* spake also to his successors: or else he prouided for his church for twenty five yeares onely, and not to the end of the world.

But when he required *Peter* to feed his sheepe, *Iohn 21.* he prouided for his Church, not for five and twenty years onely, but to the end of the world.

Therefore, *Ioh. 21.* he spake also to *Peters* successors.

2 Concerning the assumption, we say, that wee are out of doubt; our Sauour by those words prouided for his church to the end of the world. For hee thereby required *Peter* to publish the Gospell by reuealing it. Now this reuealing or preaching of the Gospell by reuelation, is and shall be of great vse to the Church, in all ages and times, so long as the world shall endure. And in this sense I grant the assumption: but in *Bellarmines* sense, that our Sauour prouided for his Church by instituting such an Office as hee fancieth, which the whole argument presumeth, I deny the assumption and proposition too.

Indeed, the proposition is vterly false: our Lord prouided for the Church to the end of the world, though hee spake not at all in that place to *Peters* successors. For in those words hee tooke order for the reuealing of the Gospell, which reuelation of *Peters*, containeth prouision for the Church

Church to the end of the world.

There is a second argument of *Bellarmines* to the same purpose.

In which words Christ committed all his sheepe, both for place and time to *Peter*; in those he spoke to *Peters* successors also: for *Peter* was not to live alwaies in the flesh.

3  
Bellarmin. de  
Pont. Rom. l. 2,  
cap. 12. Scilicet  
quinto.

But in those words, *Ioh. 21*. Christ committed all his sheepe, both for place and time to *Peter*. For, it behoued our Sauour to haue no lesse care of vs, then of our Predecessors.

Therefore in those words, *Iohn 21*. Christ spake to *Peters* successors also.

Of the assumption, which speaketh of our Lords committing his sheepe to *Peter*, by those words, there hath beene enough said already in the former chapter, which needeth no repetition.

The proposition I reiect as false. For our Sauour might well by those words commit all his sheepe, for place and time, to *Peters* Feeding, by the doctrine of the Gospell to be reuealed, which was to continue, as by Gods blessing it hath done, and shall doe; no lesse to vs and our posterity, then to our predecessors, from time to time, whereby hee sheweth his care of vs, as well as of them.

Now for a conclusion of this fourth point, and a full satisfaction to this whole argument, drawn from those words *Iohn 21. 15*. I will propound a reason or two out of the text it selfe, by which it shall appeare, if not necessarily, yet with as great likelihood as any thing *Bellarmines* hath brought in this question, that our Lord spake to *Peter* onely, and not to his successors also.

Of them to whom those words were spoken, our Sauour demanded whether they loued him, or no.

Of *Peters* successors, Christ did not demand whether they loued him or no: for they neither were there in presence, nor at all in being in the world.

Therefore to *Peters* successors those words were not spoken.

He to whom those words were spoken, had giuen occasion, that our Sauour should repeat this question thrice. For it is not likely that our Lord would haue repeated them so often, if there had not beene occasion giuen: and wee finde iust occasion of repeating them thrice, in *Peters* denying him thrice.

But *Peters* successors had giuen no occasion of the three-fold repetition: for, they neither were at that time, nor had beene before in the world.

Therefore to *Peters* successors those words were not spoken.

5 Thus haue I at the last examined this argument of *Bellarmines*, with all the proofes of euery seuerall part thereof, whereby it hath appeared (I doubt not) to euery iudicious and vnpartiall Reader, that there is no force in it to proue, that the Church or Pope hath a commission from our Lord Iesus, to teach the whole Church by way of iudging and determining, what is to be beleeued of all men, and what is not. It will bee looked for perhaps, that I should proceed to the discussing of some other, that are brought for the prooue of this question. But I thinke it would bee but lost labour: for *Bellarmino*, who was as able as any Popish writer, that hath dealt with this matter, and had allowance of that he wirt (especially in a point that so nearely touched the Popes free-hold) if not from the Consistory immediately, yet with the knowledge thereof, from the office appointed for that purpose in Rome, setteth vp his rest vpon that place in *Iohn* and telleth vs confidently; that, *Then onely Peter receiued the keyes of the kingdome, as principall and ordinary gouernour, when he heard those words, Feede my sheepe: and then also (as he saith) the charge of the rest of the Apostles, his breshren, was committed to him.*

*Bellarmin. de Rom.  
Pont. lib. 1. c. 12.  
Sect. vi. autem.*

6 Therefore since we require a commission for such an office, and that is either here or no where to bee found: to what purpose should we examine other arguments, which can proue no such matter? Now that we haue good reason to call for the sight of a commission, by which, such an office

office should be erected, no reasonable man can doubt, if he consider, what himselfe would doe, if any man should challenge to himselfe the authority of the Lord Chancellor, or Lord Treasurer of *England*: would he take his word without knowledge of his commission vnder the broad scale? And why then should wee be so simple, as in a businesse of such importance, to take the word of a Cardinall, for the Popes prerogative.

Master *Fisher* the Iesuit, after some other Papists, allea-  
geth for the prooffe of this commission, *Mat. 28. 19. Goe*  
*teach all Nations.* But *Bellarmino* hath disclaimed and dis-  
proued all commission in that place: and that not without  
reason. For (he saith) *Then onely he receiued the keyes of the*  
*Kingdome, as principall and ordinarie gouernour, when he heard,*  
*Feed my sheepe.* In this he disclaimeth it, his disprooffe is,  
that the commission, *Mat. 28. 19. is all one with that Ioh. 20. 21.*  
as that which by *Bellarmines* confession *Señt. Dices.* containeth  
power both of order and iurisdiction: which is also conueyed  
to the Apostles, *Math. 28. 20. Goe teach and baptize.* And  
this Master *Fisher* must needs acknowledge, if he will haue  
that place be a commission for the Popes authority. As for  
that *Iohn 20. 21.* the power there was not committed seue-  
rally to *Peter* alone, but to all the Apostles, as to Legates,  
not to ordinary pastors; as *Bellarmino* noteth. All other  
places of Scripture brought by the Papists to this purpose,  
are of the same kind, and concerne all the Apostles as well  
as *Peter*: wherefore all this considered, I hold it alto-  
gether needlesse, to meddle with those other eight arguments  
of *Bellarmines*, which indeed are of another kinde; and per-  
swade my selfe, that I haue said enough of that weake foun-  
dation of the Papists faith, the authority of the Church in  
person of the Pope for the time being. Whereupon I infer  
my former conclusion, that

*The faith of the Church of Rome is erroneous and false, enen  
in the very foundation of it; and therefore to bee refused and re-  
iected of all men.*

*Bellar. de Rom.  
Pont. l. 1. c. 12.  
Señt. Vt autem.*

*Señt. Vt autem.*

## CHAP. XI.

*Containing a second prooffe, that the faith of the Church of Rome is erroneous and false.*

**S**Vch as the foundation of the Romish faith is, such is the faith it selfe; namely, false and erroneous, as I will shew by the argument that followes, in the severall parts of it.

If some of the Articles of the faith of the Church of Rome bee false and erroneous, then the faith of that Church is false and erroneous.

But some of the Articles of the faith of the Church of Rome are false and erroneous.

Therefore the faith of the Church of Rome is false and erroneous.

**2** Lest any man should hastily except against the consequence of the proposition, as if I went about to prove the whole by the part, which may not bee; I must intreat him to remember, that (as I noted before) in this question, we take the faith of the Church of Rome, for one intire thing, because of that one bond, the authority of the Church or Pope, by which all the parts of it are so ioyned together, that they all make but one body. By reason of which bond he that refuseth any one part reiecteth the whole. For by that his refusall, he accuseth their Church of error, and failing in determining matters of faith, and so overthroweth the very foundation of their faith. Besides, the denying of any one such Article, let it bee in it selfe of neuer so small importance, draweth vpon the denyer that *Anathema* or curse, which seizeth on all them which are not of the faith of the Church of Rome. Wherefore I may presume without presumption, that the consequence is good, seeing euery Article is equally and alike a matter of faith.

**3** My assumption, I will make good by setting downe out of the Councill of *Trent* diuers Articles of the Romish faith, which are false and erroneous: and these they are,

*1 The*



1 The saving verity [or truth] taught by Christ and his Apostles, is contained in written bookes, [or Scriptures] and unwritten traditions. Concil. Trident. Sess. 4. decret. de Canon. Scripturæ.

2 The bookes of Iudith, Tobit, Ester [chap. 10, 11, 12, 13, 14, 15, 16. Wisdome, Ecclesiasticus, Baruch, Daniel] chap. 3. 13, 14. Macchabees 1, 2. are canonicall scripture. d. decret. de scriptur.

3 The whole bookes of Scripture, and every part of them, as they are in the vulgar Latine edition, are to be received for sacred and canonicall. d. decret. de scriptur.

4 It is the office of the Church to iudge of the true sense, [or interpretation] of the sacred [or holy] Scriptures. d. sess. 4. de edit. & usu librorum sacrorum, Sect. insuper.

5 The Bishop of Rome is Gods Vicar on earth. Sess. 6. decret. de reform. cap. 1. and sess. 14. de pœnitentia, cap. 7.

6 The Church of Rome is the mother and Mistresse of all Churches. Sess. 7. de baptis. can. 3. and sess. 13. de extrem. vnct. cap. 3. and sess. 22. de sacrific. missæ. cap. 8.

7 Grace [bestowed in baptisme] doth take away whatsoever hath the true & proper nature of sin. sess. de pec. orig. can. 5.

8 Concupiscence in the regenerate is not truly and properly sinne. d. canon. 5.

9 Man doth freely assent to, and cooperate [or worke together] with Gods exciting and cooperating grace, so that he can allow or refuse [or refuse] the same grace. Sess. 6. de iustif. cap. 5. And dissent if he will. can. 4.

10 The onely formall cause of iustification, is iustice [or righteousness] inherent. d. sess. de iustif. cap. 7.

11 By keeping the commandments of the Church, a man doth increase in the iustice, which he receiveth by the grace of Christ, and is more iustified. cap. 10.

12 The iust in some actions doe not sin venially. cap. 11.

13 By every mortall sinne a man falleth away from the grace of iustification, which he had received. cap. 14, 15. and can. 23.

14 By the Sacrament of pœnance the grace of iustification, which was lost, is recovered. cap. 14.

15 *The good workes of a man that is iustified, are his merites.*  
can. 32.

16 *The iust truly deserve euerlasting life by work wrought in God.* cap. 16. and can. 32.

17 *unlesse a man faithfully and firmly belcene the Catholick doctrine of the Council of Trent touching iustification, he cannot be saved.* cap. 16. Sect. Post hanc.

18 *Some that are not predestinate receiue the grace of iustification.* can. 17.

19 *The Sacraments of the new Testament are neither more nor fewer then 7, to wit, 1 Baptisme, 2 Confirmation, 3 The Lords Supper, 4 Penance, 5 Extreame Vnction, 6 Ordination, 7 Matrimony: and euery one of these is truly and properly a sacrament.* scil. 7. de sacram. in genere, can. 1.

20 *Baptisme, Confirmation, and Ordination imprint in the soule a character that cannot be blotted out.* can. 9.

21 *The sacraments of the new Testament, containe the thing they signifie, and bestow it upon them, that hinder it not.* can. 6. And upon all as much as is required on Gods part. can. 7. And that by the worke wrought, can. 8.

22 *After the consecration of the bread and wine in the Lords Supper, our Lord Iesus Christ true God and man is contained, truly, really and substantially under the shewes of those sensible things.* scil. 13. de sacram. Eucharist. cap. 1.

23 *The holy Eucharist is to be reserved in the Chancell, and caried honorably to the sicke.* cap. 6.

24 *The tenth Commandement, Thou shalt not comet, is rent in sunder and made two by the Council of Trent.* scil. 14. de poenitentia, cap. 5. and can. 7.

25 *The time of Lent is holy and most acceptable.* scil. 14. de poenitentia, cap. 5.

26 *No man that knowes himselfe to be guilty of mortall sinne, how contrite soeuer he seeme to himselfe to be, may come to the holy Eucharist, without sacramentall confession going before.* d. scil. 13. cap. 7. and can. 11. that is, *Until hee haue confessed all and euery one of his mortall sinnes, and also those circumstances, which change the kind of the sinne,* scil. 14. de sacram. poenitentia, c. 5.

*And*

And that to a Priest in secret. can. 6. 7.

27 Power [or authority] was given to the Apostles and their lawfull successors to remit and retaine finnes for the reconciling of such of the faithfull as fall after Baptisme. self. 14. de sacram. pœnitentiæ. cap. 1.

28 It is utterly false and differing from the word of God to say, that the Lord God neuer remitteth the fault, but withall he pardoned the whole punishment. d. self. 14. de pœnit. cap. 8. & can. 12. & self. 6. de iustif. cap. 14. can. 30.

29 Neither the Laity, nor any Clergy man that doth not consecrate, is bound by any Commandement of God, to receive under both kinds. self. 21. de sacram. sub utraque specie, cap. 1.

30 The Church hath decreed it for law, that all the Laity, and the Clergy, that doe not consecrate should receive under one kind onely. d. self. cap. 5.

31 We may make satisfaction to God through Iesus Christ by temporall afflictions layed on vs by God, and borne patiently by vs. self. 14. de sacram. pœnitent. cap. 9. & can. 13.

32 The Priesthood was not to bee abolished by the death of Christ. self. 22. de sacrific. missæ. cap. 1.

33 Our Sauour Christ by these words, This doe in remembrance of me, charged his Apostles and their successors to offer his body and blood vnder the signes of bread and wine. d. cap. 1.

34 Water is to be mingled with wine in the Chalice that is to be offered. d. self. cap. 7.

35 The names of Subdeacons, Acolytes, Exorcists, Lectors and Doore-keepers, and the proper office of euery one of these, hath beene euer since the beginning of the Church. self. 23. de sacram. ordinis, cap. 2. and de reformat. cap. 28.

36 Matrimony contracted, not consummated is dissolved by the solemn professiõ of religion by either party. self. 24. de sacram. Matrimon. can. 6.

37 There is a Purgatory. self. 25. decret. de purgat.

38 The soules which raighe with Christ do offer vp their prayers to God for men. self. 25. decret. de inuocatione sanctorum.

39 It is good & profitable humbly to call upon the saints forenamed, and to fly to their prayers, helpe, and furtherance, for the obtaining of benefitts, [or blessings] from God by his sonne Iesus

*Christ our Lord. d. decret. de inuocat.*

40 *Veneration and honor are due to the reliques of the Saints*  
*Scilicet. 25. decret. de inuocat. venerat. & reliq. sanctorum.*

41 *The Images of Saints, and other sacred monuments are not*  
*honored without profit, &c. The memories [or monuments] of*  
*the Saints are not frequented in vaine for the obtaining of their*  
*helpe. d. decret. de venerat.*

42 *The Images of Christ, and the Virgin Mary, and other*  
*Saints are to be had and retained especially in Churches, and due*  
*honor and veneration is to be given them, d. scilicet. 25. de sacris I-*  
*maginibus.*

43 *The power of granting indulgences was committed by*  
*Christ to the Church, and the use of them is helpfull to Christian*  
*people. d. scilicet. 25. decret. de indulgent.*

## CHAP. XII.

*That many Articles of the faith of the Church of*  
*Rome are false and erroneous.*

1 **V**pon the 43 propositions set downe out of the Council  
 of Trent in the former chapter, I thus argue to proue  
 the faith of the Church of Rome erroneous.

The aforesaid Articles or propositions are false and erroneous.

The aforesaid Articles or propositions are articles of the  
 faith of the Church of Rome.

Therefore some of the Articles or propositions of the  
 faith of the Church of Rome are false and erroneous.

Touching these propositions, that they are articles of the  
 faith of the Church of Rome, it is euident, because we finde  
 them in the Council of Trent, propounded to be beleued  
 of all Christians. Are these all, will some man say, wherein  
 we dissent from them, and which we reiect as erroneous?  
 No, there are many other and some of them of no small mo-  
 ment. But I hold these onely needfull to be debated: be-

cause

cause the other to depend vpon these, that if these bee false, none of them can be true. For example, It is said article 36. that *there is a purgatory*, if this cannot be proued, then it is false, that *the Saints in Purgatory are holpen by the suffrages of the faithfull, or sacrifice of the altar*: which yet is deliuered as an article of faith in that decree. Againe, it is affirmed article 32. that *Christ appointed his Apostles and their successors to offer his body and blood vnder the signes of bread and wine*. If there bee no such commandement of our Sauours, then  
 1 *There is no Masse.* 2 *The vertue of the bloody sacrifice is not applied by the sacrifice of the Masse.* 3 *The sacrifice of the Masse is not truly propitiatory.* All which are propounded for Articles of faith by the forenamed Council, seil. 22. de sacrificio Missæ. I might say the like of many other points; but these may suffice.

It remaineth that I proue the proposition, which must be done by handling the points seuerally: First therefore I thus begin with the first.

*The sauing truth [or verity] taught by Christ and his Apostles is contained (saith the Council) in written bookes [or in the Scriptures] or in unwritten traditions.*

Council. Trid.  
 Sess 4. decret. de  
 Can. Script.

In this proposition or Article wee must vnderstand, that the Scriptures and traditions are made diuers parts of that record, wherein the sauing truth is contained: so that neither of these parts containeth all, but the one some, the other some, which appeareth plainly by the Council it selfe, where, describing Traditions, it saith, that *They are not written, that They were receiued by word of mouth from the Apostles and were deliuered to them either by our Sanionr, or by his Spirit, and haue beene so conueyed from hand to hand to the present Church.* And indeed if this were not the Councils meaning, they said nothing at all against vs: who make no question, but that the Christiãs, which liued presently after the Apostles, did truly gather diuers points out of the Scriptures, which haue worthily beene receiued and maintained from time to time. Such for instances, were these points; that *our Lord Iesus is true God, that the holy Ghost is*

true God, that our Saviour Christ consisteth of two distinct natures, that He is but one person, not two. These points the Christians rightly drew out of the Scriptures. For they bee not expressed there in so many words: and these were acknowledged to bee Articles of faith by the foure first generall Councils against Arius, Macedonius, Eutiches, and Nestorius. Of this kind there are many traditions in the Church, and will daily be more, as it shall please God to blesse the labors of his seruants in the reading & vnderstanding of the Scriptures. Of these we dispute not, but onely of such, as are not comprised in the Scriptures.

3

Bellar. de verbo  
Dei non scripto  
l. 4. c. 3. Sect. Se-  
cunda diffidemus

It would also bee obserued, that the Council saith not bately and simply *truth*, but *sauiing truth*: which, in all likelihood, was put into the decree, because we grant that some things concerning rites and ceremonies, were deliuered by our Lord or his Apostles, which are not recorded in the Scriptures, as *Bellarmino* confesseth.

4

Lastly, whereas the Council saith, *the sauiing truth, taught by Christ and his Apostles*, wee must inquire whether they meane vniuersally and wholly whatsoever our Saviour and his Apostles taught, not any one sentence excepted; or onely so much, as was intended for the perpetuall vie of the Church: That it meaneth absolutely *all sauiing truth so taught*, it may be probably gathered out of the very words of the Council. For it saith, that *The preaching of Christ and his Apostles is the fountaine of all sauiing truth*; and by and by addeth, *which truth is contained in written bookes. and unwritten traditions*: which is all one, as if the Council should haue said in plaine termes, *All sauiing truth taught by Christ and his Apostles is contained in written bookes and unwritten traditions*.

5

Thus haue we the meaning of the Council, now that it may appeare what is true in it, what false, I will draw it into seuerall propositions, namely these 3.

1 *All sauiing truth taught by Christ and his Apostles, is recorded for future ages.*

2 *Some sauiing truth is contained in written bookes.*

3 *Some*



3 *Some saving truth is comprehended in unwritten traditions.*

The two latter propositions, viz. the second and third, are manifestly in that article of the Councell: the first of the three is necessarily implied: For if some things taught by them remaine not to posterity, then all saving truth so taught, is not to be found in the Scripture and tradition, because some of it is not at all recorded. In the second proposition: that, *Some truth taught by Christ and his Apostles is contained in the Scripture*: wee wholly agree with them, and say farther in particular: that, *All such truths are contained therein, as the Lord appointed for the salvation of the Elect in all ages.* And this is the meaning of our Divines, when they say; that, *All things necessary to salvation are comprehended in the Scriptures.* Which is manifest by Dr. Reynolds: for, saying; that, *The Lord teacheth the Church all things necessary to salvation*, he expoundeth *necessary to salvation*, thus; *which lead the faithfull to salvation and life.* And Dr. Whitaker, propounding our opinion of the same matter, in the same manner, interpreteth, *necessary to salvation*, in these words; *by the way of life*: signifying thereby; that, *Those things are necessary to salvation, which teach us the way to everlasting life.* Reverend B. Jewell speakes to the same purpose; B. Jewells Apol. that, *The Scriptures doe fully comprehend all things whatsoever needfull for our health: and that they be the very might and strength of God to attaine to salvation.* D. Reynolds proface to his sixe conclusions, at conclusion first. D. Whitaker de script. q. 6. c. 6.

Whereby it is manifest, that Bellarmine dealt falsely and deceitfully when he propounded the question. *The controversie* (saith he) *betwixt us and the Hereticke, is, that we say, The whole doctrine necessary to faith and manners is not contained in the Scriptures expressly; and therefore besides the written word of God, there is also an unwritten word of God required; that is to say: Divine and Apostolicall traditions.* Wherefore I will leaue Bellarmine with his frauds, and debate the point as it is deliuered in the Councell of Trent. 6 De verbo Dei non scripto l. 4. c. 3. Sect. Controversia.

For the first: that, *All saving truth, taught by Christ and his Apostles, is recorded for future ages*, Bellarmine bringeth no proofe: and yet he could not choose but see, that there is

no necessity in the point it selfe, why we should take it for true. For it might well be, that our Sauour and his Apostles taught some things, which tended to the saluation of some particular men, not of all men, and therefore might be left vncorded without any losse, or damage, to the Church. Therefore we may iustly call for prooue of a point so vncertaine, that is made by *Bellarmino* a matter of faith.

8

The third proposition at numb. 5. is; that, *Some saving truth is comprehended in tradition.* For the better vnderstanding and clearing whereof, wee are first to learne, what vnwritten traditions are. Which the Councell of Trent teacheth vs. *Unwritten traditions, are things endicted by our Saviour, by word of mouth, or by the holy Ghost, and kept in the Church by continuall succession.* We may content our selues with this description, without seeking any explication out of *Bellarmino*. or any other, because *Bellarmino*'s definition, that, *A tradition is a doctrine, not written by the first author thereof,* is so far from making the meaning of the Councell of Trent plaine, that indeed, it doth rather more obscure it. The Councell setteth downe no distribution of traditions but this; that, *some of them concerne faith some manners.* But *Bellarmino*, wearie himselfe and his Reader, with a number of distributions, which, as I said of his description, are of no vse, but to darken the question. Tradition being thus vnderstood, I say, that third proposition is false, and the contradictory thereof, true. *No saving truth, taught by Christ or his Apostles is contained in vnwritten traditions:* which may thus appeare: If no part of the Scripture refer vs to tradition, for some part of Gods word, not contained in the said Scriptures, then haue we no reason to seeke for any part thereof in tradition. For the Scriptures doe send vs to the scriptures for the knowledge of saving truth, *Ioh. 5. 39. Search the Scriptures, for in them ye thinke to haue eternall life.* And the Apostle *Paul*, *2 Tim. 3. 15.* saith: that, *The Scripture is able to make vs wise to saluatio.* And wold not the scripture, trow we, haue sent vs to tradition for supply of that which was wanting in it, if there had beene any supply

*Concil. Trident.  
Sess. 4. decret.  
de canon script.*

*Bellarmino de verb.  
De l. 4. c. 2.  
Sect. Vocatur.*

*2 Tim. 3. 15.*

ply to be had therein? For, it was as easie and as orderly for the Scripture to referre vs to tradition, as to it selfe: and as well beleeving the wisdome and providence of God, to haue sent vs to both parts of his word by the Scriptures, as to the one of them: yea, it was a great deale more needfull, For no man could doubt, but he was to haue recourse to the Scriptures, because they were knowne to be the word of God. But who could haue imagined that the Lord God, teaching vs so plentifully in the Scriptures, would leaue out some part of the sauing truth, and not so much as giue vs any inkling thereof, nor direct vs where we might finde it.

But they tell vs, the Scripture doth put vs ouer for some of the diuine truth, to vnwritten traditions. Let vs see and examine the places that are brought to this purpose by *Bel-  
larmine*: who made choise of the best places, that had beene, or could be alledged in this matter. The first where-  
of is thus to be concluded.

*Bellarmin. de verb.  
Dei non scripto  
l. 4. c. 5. Sect.  
Ac primum.*

Those things which our Sauour spake of, *Ioh. 16. 12. and 21. 25. Act. 1. 3.* are comprehended in tradition. For they are not written: and it is not credible, that the Apostles which heard them did not deliuer them to the Church. Surely they were neither so enuious that they would not, nor so forgetfull that they could not.

*Ioh. 16. 12. and  
21. 25.*

But those things which he spake in those places, were sa-  
uing truths.

Therefore some sauing truths, taught by Christ; or his Apostles, are contained in tradition.

Ere I answer to this argument particularly, I must note in general, that euery proposition of euery argument brought in this question must be certainly and euidently true, because the point concluded is an article of faith, which must be either expressely set downe by the holy Ghost, or collected from the word of God, by manifest and necessary consequence. Therefore if we finde any proposition in any argument, that is not in such sort true, the conclusion cannot be an Article of faith, because of those premises: but is only

10

ly at the most probable, as they are.

11

Particularly I say of this argument, that no Article of faith can bee concluded by it, because the proposition or Maior, with the prooffe of it, are at the most but probable, as the examining of the reason will shew.

Either our Saviours speeches there mentioned are contained in tradition, or else they remaine not at all to posterity.

But they remaine to posterity: for the Apostles did not omit the recording of them, since they were neither enuious nor forgetfull.

Therefore our Sauours speeches there mentioned are contained in tradition.

12

First, this argument presumeth that whatsoever our Sauiour spake, was some way or other committed to posterity. And this was the first proposition in this doctrine of the Council, & denied by vs, n. 5. & 7. therefore *Bellar.* doth but play the sophister by begging the question, & proueth nothing. Secondly, I answer, that if I should grant him that he beggeth, yet his proposition would be false. For the distinction is nought. What if I say, those speeches of our Sauiour neither perished, nor remaine in tradition, but are recorded in some part of the Apostles writings in the new Testamēt. For since our Sauiour promised *Ioh. 16. 13. to send them his spirit which should lead them into all truth, and Ioh. 14. 26 bring to their remembrance all things, which he had told them,* and performed what he promised, *Acts 2. 3.* It is more then likely, that they did comend the things to posterity, which he caused them to remember: for why else were they brought to their remembrance? But wee find no other course, that euer they tooke to deliuer the Gospell to posterity, but writing. Why then should these points be kept vnwritten? Surely they are neither greater mysteries, nor smaller matters, then some that are written.

13

The proposition then is either false or doubtfull, and the assumption little better. For how can *Bellarmin.* tell whether those matters be recorded in any of the Apostles writings or no, vnlesse he know what they were, as he will not for very shame say he doth.

But

But If we doubt of it, he would make vs beleeye wee accuse the Apostles of envie or negligence. God forbid. We will grant him any thing almost, rather then lay such an imputation upon those glorious instruments of our salvation. We haue a better way to answer then so, namely, that *Bellarmino* commeth short of his reckonig, *either of negligence or enuy*. What needeth that? It may well be, that they did not record every one of our Saviour speeches, because they had no commission to leaue them on record: and they were to doe according to their commission; being to deliver the word of God, as they were inspired by the holy Ghost, not to set downe every thing they could remember, as men doe that follow their owne naturall discretion.

Neither can *Bellarmino* any way make good the assumption of the principall Syllogisme negatiue, that Those things, which our Lord spake of in those places, were saving truths, except he can certainly tell, what they were.

14

## CHAP. XIII.

Of *Bellarmino*s second and third Arguments to proue *unwritten traditions*.

**B***ellarmino*s second argument in the place aboue named, must be thus ordered.

The ordinances which the Apostle speaketh of, *1. Cor. 11. 2*, are not written; for they concerne the manner of praying and receiuing the Sacraments: and these we find not written any where.

The ordinances which the Apostle there speaketh of, are saving truths; for he commendeth the Corinthians for keeping them.

Therefore some saving truths are contained in *unwritten tradition*.

*a Bellar. de verbo Dei non script. lib. 4. cap. 5. sect. Secundum testimonium.*

- 2 The proposition taketh it for granted, that whatsoever the Apostles taught, is committed to posteritie. But this we denie: as I shewed cap. 12. n. 7. How then shall this argument proue, that the conclusion is an article of faith?

Well, admit it were true: yet is, the proposition vncertaine, as the prooffe sheweth; For out of doubt, it is not manifest of it selfe. The prooffe lieth thus.

*Whatsoever was deliuered to the Apostles, and is not found written any where, that is kept in unwritten tradition.*

*The ordinances the Apostle speaketh of, were deliuered by him, and are not found written any where.*

*Therefore the ordinances the Apostle speaketh of, are kept in unwritten tradition.*

- 3 The proposition of this Syllogisme is vntrue. For although it be not found, yet it may be written: diuers things are contained in the Scriptures, which are not knowne to be there contained, but may in time be manifested: as I signified cap. 11. n. 2.

- 4 Now concerning the principall assumption n. 1. The ordinances which &c. I answer, that it is neither cleere in it selfe, nor proued by *Bellarmino*. For euery precept of the Apostle, the keeping whereof deserueth commendation: it is not therefore a sauing truth. Obedience to any commandement, or aduise of an Apostle touching but a rite or ceremony: yea the smallest matter that can be imagined, though it be no sauing truth, deserueth due comendation: and *Bellarmino* hath nothing else in this disputation that may be applied to the prooffe of that point.

But say we grant *Bellarmino*, that the precepts signified verse. 2. are sauing truths. (as we may doe with great likelihood, vnderstanding thereby the doctrine deliuered in the former part of the Epistle to that 11. Chapter.) What will it auaille him, seeing the assumption then will conuince the proposition of falsehood, because the precept is there written? Therefore this second argument is to as small purpose, as the former.



I come to the third argument in the same place.

*Those things which the Apostle disposed, 1. Cor. 11. 34. are contained in tradition; for we find them not written any where.*

*But the things he there disposed were saving truth.*

*Therefore some saving truth is contained in tradition.*

Both the faults of the former proposition are in this also; first, that he taketh it for granted, that whatsoever the Apostles taught is recorded: which we alwaies denie. Secondly, that he saith confidently, these things are not written, and yet knowes not what they are: so that he may find them, and not know of it.

Let vs passe by the proposition: yet will *Bellarmino* come short of his conclusion, because the assumption is full of doubt; for how will he be able to proue that the things disposed by the Apostle, were saving truth. He confesseth that some of them were matters belonging to rites & ceremonies: but he telleth vs, with all that *Catholicks* worthily thinke that he deliuered also some greater matters, concerning the ordination of Ministers, the sacrifice of the Altar, and the matter and forme of other Sacraments: and hee addeth, that *The hereticks cannot disproue them.*

That we may the better iudge of these worthy thoughts of *Bellarmino* *Catholickes*: we will set his reason in frame.

*Whatsoever Catholickes worthily thinke, and hereticks cannot disproue, that is to be holden for true.*

*But that the Apostles disposed of those weightie matters Catholickes worthily thinke, and the hereticks cannot disproue.*

*Therefore that the Apostles disposed of those weightie matters, it is to be holden for truth.*

A stout argument, and well worthy such *Catholickes* who seeth not the absurditie of the maior? Truth is not to be measured by their affirmation or conceite, and our vnablenesse to disproue, but by the aduocation or full agreement of the thing, and our apprehension of it. For a man then onely speaketh the truth of a thing,

5  
Bellar. de verbo  
Dei non scripto.  
lib. 4. cap. 5. sect.  
alteram quæsti-  
onem.

when hee speaketh as the thing is indeede.

But the assumption presumeth we cannot disprove it: That were hard. Why should not our saying, we thinke he did not meane those matters, be as good a disproofe of it, as their saying you thinke he did, is a proofe? Such answers are good enough for such arguments. But surely methinketh, we may bring some likelihood of reason for our opinion. For who would imagine that the Apostle would spend so many lines as he doth in this chapter, about matters of so small importance, as long haire, and bare heads, which were not for the perpetuall practise of the Church, as experience sheweth: and put off matters of so great weight till his comming to them, which might haue been neuer.

7

And that they may not say, we conjecture this without any likelihood; as Bellarmins Catholiks worthily doe, let them heare what Chrysostome saith upon the place. *Chrysost. Homil. 28. ad 1. Cor. 11. meaneth either some other things, or the same that he hath mentioned. For seeing it was likely that they would bring other cases and he could not redresse althings by letters: Let those things (saith he) that I haue admonished you of be observed; and if any other thing need redresse, let it be referred till my comming. He speaketh (as I said) either of the same thing, or some matter not greatly urgent.*

*Theophilaſt. ad 1. Cor. 11.*

*He speaketh (saith Theophilaſt) of some other faulſs of theirs, which had need of correcting, or of some which he had mentioned. It is likely (saith he) that some men are preparing to defend themselves against that which I haue said, but in the meane time let them obserue that I haue charged them to keepe, ad 1. Cor. 11.*

*When he had written of those things that were more necessary, he reserveth the rest, for his presence with them.*

The Interlinear glosse expoundeth it thus: *Other things concerning the Sacrament I will order when I come; but you might not be without direction for those things that I haue delivered, ad 1. Cor. 11.*

*Other things (saith Lombard) which pertaine to order in the*

the same Sacrament. I will order when I come, ad 1. Cor. 11.  
Other things which are not of so great danger, I will order  
reference. Thomas ad 1. Cor. 11.

## CHAP. XIII.

*Of some other Arguments of Bellarmine to the same  
purpose.*

LET vs see if *Bellarmines* fourth reason be any better  
then the former.

*That which the Apostle commanded the Thessalonians to  
keepe, 2. Thess. 2. 15. is contained in tradition: for it  
was not written, but deliuered by word of mouth.*

*Bellar. ubi supra  
Sect. tertium.*

*That which the Apostle commanded the Thessalonians to  
keepe, was a saving faith.*

*Therefore some saving truth is contained in tradition.*

There is no end of *Bellarmines* begging. We must deny  
as before, that whatsoeuer the Apostles taught is recor-  
ded and come to posteritie.

2

To the proposition I answer in particular, that being  
vnderstood of that time when the Apostle writ that E-  
pistle, it is true: he had then deliuered some things by  
word of mouth, and not written them: and those hee  
commandeth them to keepe. But what prooffe can *Bellar-  
mine* make, that those things were not written afterwards?

The assumption is not easily to be proued, that those  
things were saving truth. Why doth not *Bellarmino* tell  
vs what they were? Me thinks he dareth not so much  
as guesse at them: otherwise he would let vs know at  
the least, what his Catholickes worthily take them to be.  
Would any man dally thus in a matter of faith, to bee be-  
leeued vpon paine of damnation?

*Bellarmino* will make amends for the want of weight  
in his reasons, by the number of them: and he pro-  
poundeth

3

*Bellar. ubi supra  
sect. 7. ma. 1. am.*

1. Tim. 6. 20.  
2. Tim. 2. 1. 2.

poundeth his fist thus to bee deliuered.

*That which was committed to Timothy, 1. Tim. 6. 20.  
and 2. Tim. 2. 1. 2. is contained in tradition.*

*That which was there committed to Timothy, is a  
saining truth.*

*Therefore some saying truth is contained in tradition.*

Here he beggeth againe as before: but wee cannot grant, that whattsoever the Apostles preached, is remaining vpon record to posteritie.

If that were granted: yet should I thinke the proposition no sufficient warrant for an Article of faith. Therefore *Bellarmino* offereth prooffe of it on this maner:

*That which Timothy had heard of Saint Paul, 1. Tim. 6. 20. and 2. Tim. 2. 1. 2, and was to deliuer to faithfull men able to teach other also, that is contained in tradition.*

*But that which was committed to Timothy, 1. Tim. 6. 20. and 2. Tim. 2. 1. 2, he had heard of Saint Paul, and was to deliuer to faithfull men able to teach other also.*

*Therefore that which was committed to Timothy, 1. Tim. 6. 20. and 2. Tim. 2. 1. 2, is contained in tradition.*

Least wee should deny the first part or Proposition of this Syllogisme, because the things so delivered, and giuen in charge by the Apostle, might be matter for the present vse of the Church, and such as needed not to be alwayes knowne, *Bellarmino* telleth us, that by those things so heard, and so to be committed, *the vnderstanding of the sense of the scriptures, and other doctrine is signified*: so that the whole force of his Argument lyeth in this interpretation, which he never offereth to prouie. Therefore vnlesse we will take his bare word for prooffe, wee are as farre to seeke, as we were before. Now that we haue no reason to doe so, I thinke it may appeare by those things, which I will now propound to the consideration of all reasonable men.

First then, I would know of *Bellarmino* whether by *Understanding of the sense*, he meane generall rules for the understanding of it, or the sense of particular places? Secondly, I demaund whether he deliuered to him the sense of euery place of Scripture, or of some onely? Whether he answer this or that; I aske thirdly: what is become of those rules and expositions? How will he proue to vs, that they haue beene continued from time to time till now? If they haue not beene continued, what haue wee to do with them, who dispute onely of such traditions as are in the possession, and vse of the present Church?

Fourthly, is it likely, euen in *Bellarmines* iudgement, that Saint *Paul* would take vpon him to instruct *Timothy* in the sense of any place of Scripture, when as the office of interpreting the Scripture is committed by the Councell of Trent to the Church, that is (as *Bellarmino* expoundeth it) to *Peter* and his successours? Did he meane ambitiously to vsurpe *Peters* office, or to send him to *Peter* or his successours, to learne of them whether the interpretation he had giuen were true or no. Touching the second part of the first Syllogisme, that *Those things which were committed to Timothy, were saving truths*: *Bellarmino* saith nothing: which argueth that he knew not what to say. What reason haue we then to imagine that they were saving truths, or that this argument concludeth any thing for the doctrine of the Councell of Trent concerning traditions?

There is yet one argument more in the same fifth chapter, thus to be concluded.

*Those things which Iohn had to write, 2. Ioh. 11, and 3. Ioh. 14. are contained in traditions; for he saith, he would not write them.* *Bellar. ubi supra*  
*Scilicet, ultimum*  
*testimonium.*

*But those things which he had then to write, were saving truths taught by the Apostles.*

*Therefore some saving truths taught by the Apostles are contained in tradition.*

I am enforced here also to reapeate my former answer: that

*Bellar. ubi supra  
sec. 7. na. 1. am.*

1. Tim. 6. 20.

2. Tim. 2. 1. 2.

poundeth his fist thus to bee deliuered.

*That which was committed to Timothy, 1. Tim. 6. 20.  
and 2. Tim. 2. 1. 2. is contained in tradition.*

*That which was there committed to Timothy, is a sa-  
ving truth.*

*Therefore some saving truth is contained in tradition.*

Here he beggerth againe as before: but wee cannot grant, that whatloeuer the Apostles preached, is remain-  
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*That which Timothy had heard of Saint Paul, 1. Tim.  
6. 20. and 2. Tim. 2. 1. 2, and was to deliuer to faithfull  
men able to teach other also, that is contained in tra-  
dition.*

*But that which was committed to Timothy, 1. Tim. 6.  
20. and 2. Tim. 2. 1. 2, he had heard of Saint Paul,  
and was to deliuer to faithfull men able to teach other  
also.*

*Therefore that which was committed to Timothy, 1.  
Tim. 6. 20. and 2. Tim. 2. 1. 2, is contained in tradi-  
tion.*

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this Syllogisme, because the things so deliuered, and gi-  
ven in charge by the Apostle, might be matter for the pre-  
sent vse of the Church, and such as needed not to be al-  
wayes knowne, *Bellarmino* telleth us, that by those things  
so heard, and so to be committed, *the understanding of the  
sense of the scriptures, and other doctrine is signified*: so that  
the whole force of his Argument lyeth in this interpreta-  
tion, which he never offereth to proue. Therefore vnlesse  
we will take his bare word for prooffe, wee are as farre to  
seeke, as we were before. Now that we haue no reason to  
doe so, I thinke it may appeare by those things, which  
I will now propound to the consideration of all reasona-  
ble men.



First then, I would know of *Bellarmino* whether by *Understanding of, the sense*, he meane generall rules for the vnderstanding of it, or the sense of particular places? Secondly, I demaund whether he deliuered to him the sense of euery place of Scripture, or of some onely? Whether he answer this or that; I aske thirdly: what is become of those rules and expositions? How will he proue to vs, that they haue beene continued from time to time till now? If they haue not beene continued, what haue wee to do with them, who dispute onely of such traditions as are in the possession, and vse of the present Church?

Fourthly, is it likely, euen in *Bellarmines* iudgement, that *Saint Paul* would take vpon him to instruct *Timothy* in the sense of any place of Scripture, when as the office of interpreting the Scripture is committed by the Councell of Trent to the Church, that is (as *Bellarmino* expoundeth it) to *Peter* and his successours? Did he meane ambitiously to vsurpe *Peters* office, or to send him to *Peter* or his successours, to learne of them whether the interpretation he had giuen were true or no. Touching the second part of the first Syllogisme, that *Those things which were committed to Timothy, were saving truths*: *Bellarmino* saith nothing: which argueth that he knew not what to say. What reason haue we then to imagine that they were saving truths, or that this argument concludeth any thing for the doctrine of the Councell of Trent concerning traditions?

There is yet one argument more in the same fifth chapter, thus to be concluded.

*Those things which Iohn had to write, 2. Ioh. 11, and 3. Ioh. 14. are contained in tradition; for he saith, he would not write them.* *Bellar. ubi supra*  
*Scet. ultimum*  
*testimonium.*

*But those things which he had then to write, were saving truths taught by the Apostles.*

*Therefore some saving truths taught by the Apostles are contained in tradition.*

I am inforced here alio to repeate my former answer: that

that *Bellarmino* still takes it for granted, that whatsoever the Apostles taught is continued to posteritie; which we denie: and no papist can proue.

His assumption or minor is to weake to beare vp the weight of an Article of faith, vnlesse he be able to tell us certainly what the things were which the Apostle would not write: and to whom hee did, or at the least, that hee did afterward deliuer them to some body, from whom the Church hath receiued them. Till we know what they were, how shall we be sure they were part of the sauing truth?

## CHAP. XV.

### *Of two other arguments of Bellarmine.*

I **VV**EE haue done with the fift Chapter: and are now to examine two arguments, set downe chap. 4. the former I frame thus.

*That there are Scriptures: that these we haue be they is contained in tradition; For we cannot find them in the Scriptures.*

*But that there are Scriptures; that these wee haue are they, is part of sauing truth taught by Christ and his Apostles.*

*Therefore some sauing truthes taught by Christ and his Apostles, are contained in tradition.*

It hath appeared by my answer to *Bellarmines* arguments, that he can find no place of Scripture, that sendeth vs to tradition for any part of sauing truth, taught by our Lord or his Apostles; Wee might therefore conclude, that there are no such traditions, without troubling our selues any further. But that we may dit vp the mouths of the Papists, wee will bestow a little time and paines in these arguments.

*3 Bellar. de ver-  
bo Dei non scrip-  
to cap. 4. Sect.  
quarto, quinto,  
sexto.*

If there had beene no more intended by the Councell of Trent in the decree touching tradition, but to signifie that these three points are contained in tradition; the danger had not beene great: for then both the number and the particulars had been determined; but the Papists by vertue of that Article take authoritie to thrust what they list vpon the Church, and warrant it by tradition.

Thus much to the argument in generall: Particularly I answer, that the first part of it and the prooffe thereof, suppose that those two propositions, *There are Scriptures. These we haue be they*, are formally, that is expressly contained either in the Scriptures or tradition; But this say we is false: they are contained formally in neither; where then shall we finde them? Radically and originally in the Scriptures themselves: which of themselves afford iust occasion to all men to conceiue, both that *There are Scriptures*, and that *These are they*; They are contained formally in the apprehension of euery mans vnderstanding that beleeueth them: and that this beleife is diuine faith, not humane coniecture it appeareth, because it is wrought in men by a speciall prouidence of God, which perswadeth and draweth men to acknowledge the things to be as they are in themselves: and is farther grounded vpon the diuine authoritie, virtually affirming that they are both true indeed.

And yet wee make not a priuate spirit the ground or rule of our faith, or the iudge to determine what is matter of faith, what is not; As *Bellarmino* slandereth vs: and after him Mr. *Felber*, and other. But wee onely attribute to that speciall prouidence the office of inlightening, and mouing the vnderstanding inlightened, to giue assent to the bookes of Scripture, that they are the word of God: as indeed and truth they are. Now to this assent it moueth vs by many reasons fit and effectuell for such a worke: as namely by the continuall consent and testimonie of the Church: by the matter deliuered in the bookes themselves: by the stile or maner of deliuering it, and the like.

b Bellar. de ver-  
bo Dei non scrip-  
to lib. 3. cap. 5.  
Self. Novum  
cap 9. scilicet quod  
animum.

as diuers of our diuines haue shewed at large; and that this assent of ours is a true faith, it is very manifest: because it conceiueth of the thing deliuered as in truth it is: which is the very rule of truth, and wherein the nature of truth consisteth.

- 6 The assumption is false. The last proposition, is not part of sauing truth taught by our Sauour Christ and his Apostles. Neither all nor any of the Apostles (for ought appeareth in the word) did euer set downe a Catalogue of the Bookes of the New or Old Testament: neither indeede was it possible for any of them to doe it but *S. Iohn*, who out liued them all, and writt after them all. As for *S. Iohn*, he neither might nor could doe it, because that was onely *Peters* office or his successors, to declare which were Scriptures, and which were not, as we learned out of *Bellar.* Chap. 3. n. 9.

7  
*Bellar. ubi supra*  
*sect. denique.*

The second and last argument lieth thus.

*This Proposition, There is no word of God besides that which is written, is contained in tradition not written. This proposition is a sauing truth taught by Christ and his Apostles.*

*Therefore some sauing truth taught by Christ and his Apostles, is contained in tradition not written.*

First it is to be considered, that *Bellarmino* bringeth this assumption as a proposition of ours, and from thence concludeth for the Church of Rome against vs; For if hee brought it as his owne, and acknowledged by him for true, he should thereby gaine say the Councell of Trent, affirming that *There is some part of the word of God contained in tradition, which is not to be found in the Scriptures.* But in this *Bellarmino* doth vs wrong: for although we say, that there is no word of God but that which is contained in the Scriptures, as *a Bellarmin* alleageth out of *b Calvin*; yet we say not, that this proposition is a sauing truth taught by Christ & his Apostles: neither indeed need we say so; For by that proposition we only deny that which the Councell affirmeth, and set it downe as a contradictory thereto: and

*a Bellar. de ver-*  
*bo Dei lib. 4. cap.*  
*3. Sect. ad ips.*  
*b Calvin. Instit.*  
*lib. 4. cap. 8. n. 8.*

and *Bellarmino* himselfe in the place forenamed bringeth it to the same end. The reason of our deniall is, that the Scripture doth no where send vs to tradition, nor hath any word to that purpose; as hath appeared in the former disputation. And this reason is very sufficient: because nothing is to be receiued for an Article of faith, but that which is taught in the word of God.

The like answer is to be made to the proposition. If it be true in *Bellarmino's* iudgement, then the doctrine of the Church of Rome in his iudgement is false. For the Councell of Trent teacheth, that *There is some word of God contained in tradition*; but this proposition affirmes, that *There is no word of God besides that which is written*. If *Bellarmino* would father it vpon vs, he accuseth vs falsly. For we neuer said nor thought that that proposition was contained in tradition; but perhaps he thinketh it will follow vpon that wee say: but in so thinking, hee thinkes idly; for we doe no more hereby, but denie that which they say: and neither do nor neede affirming that it is contained either in the Scriptures, or in tradition. It is enough for vs in matter of faith, to refuse whatsoeuer is not taught in the Scriptures.

But it may be said, that this proposition, *There is no word of God besides that which is written*, is either true or false; we grant it: because it is certainly true, that in euerie contradiction properly so called, the one proposition is true, the other false. What of this? It will farther be said; If it be false, then the contradictory to it which we hold, is true. We grant this too: what more? If this be true, it is contained either in the Scripture, or in tradition. This we denie; It may be true, and yet contained in neither of them; For the truth of this proposition is not positiue, whereby one thing is affirmed of, or ioyned to another: but negatiue, by which one thing is denied of, or seuered from another. Now propositions of this kinde are then true, when the things comprehended in them are indeed seuered the one from the other: for then the proposition

Heb. 1.5.

E. Jewels answ.  
to D. Coles second  
letter. let. O.P.

10

speake of the thing as it is. Therefore it is enough to make this negatiue proposiſion true, that the Scripture is ſilent in that which they affirme, and doth not ioine them together, as they doe. And this is the ground of thoſe negatiue diſputations wee find in the Scriptures eſpecially, *To which of the Angells ſaid be, &c.* He that deſireth to ſee more of this, may reade the reuerend Biſhop Jewell in his anſwer to Dr. Cole.

I ſhould now goe on according to the order followed in the Councell of Trent, to examine the reſt of the Articles ſet downe by me chap. 11. num. 3. But for this time I thinke it enough that I haue debated theſe two queſtions: becauſe if theſe proue falſe, as I truſt they haue done, all the other differences betwixt vs and the Church of Rome, will eaſily be decided to the confirmation of the truth we maintaine, and the ouerthrow of their falſe and erroneous faith. I haue alreadie in another diſputation in Latine, diſcouered and proued the erroneouſnelle of the faith of that Church in the ſeuenth, and tenth Articles of the eleuenth Chapter before mentioned, touching grace and iuſtification. The like I will doe in the reſt, if it pleaſe God to giue me opportunitie and abilitie.

## CHAP. XVI.

*An answer to thoſe things which the Church of Rome bringeth againſt the neceſſitie of ſeparating from it.*

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**A**Lthough the point propounded by me to be diſputed, is ſufficiently proued by that which hath paſt: and all men may ſee a neceſſitie of ſeparating from the Church of Rome: yet that the truth may be the more cleere, and all mens conſciences the better ſatiſfied, and fortified againſt the deuifes of the Romiſh ſeducers: I haue



haue thought good to examine two principall moriues of theirs, by which they mis-lead many that are simple or carelesse; and in handling of them, I will take the same course that hether to I haue followed, for the more plainnesse and certaintie in iudging what is true, what false.

The former of the two is this:

*Euery man must receiue his faith by the teaching of the Romish Church*

That it may appeare what force there is in this to conclude any thing for the Church of Rome against the question hether to disputed, I will apply it to the matter in question, and answer to it accordingly.

*They that must receiue their faith by the teaching of the Church of Rome, must ioine in faith with that Church.*

*Euery man must receiue his faith by the teaching of the Church of Rome.*

*Therefore euery man must ioine in faith with the Church of Rome.*

The proposition or first part of this reason I acknowledge for true: because the teaching of the Church of Rome giueth being to the faith of that Church.

The assumption is false, being grounded vpon that false foundation, that *The Pope of Rome is to feede the whole Church as Peters successor, by determining what is matter of faith, what is not.* But this appeared to be manifestly false, chap. 8. and 10. wherein I propounded and handled the question.

The second deuise is commonly deliuered by way of question. *Where was your Church before Luther?* Now this question implyeth a negation; as if they should say: *The Protestants Church was not before Luther.* This must be applied to the point in question, after this sort.

*Euery man must ioine in faith either with the Church of Rome, or with the Protestant Church.*

*But no man may ioine in faith with the Protestants Church.*

*Therefore every man must ioyne in faith with the Church of Rome.*

Let the proposition passe for true : to which we may iustly adde an assumption contrary to theirs ; No man may ioyne in faith with the Church of Rome : and this assumption is alreadie made good by the foregoing disputation, through this whole treatise: which hath shewed that the faith of the Church of Rome is false and erroneous.

But to answer directly to their assumption, we say it is vtterly false, and the contrary to it evidently true, that *Every man is bound to ioyne in faith with the Protestants Church.* For our faith is nothing else but *Every article or proposition to be assented to, or beleueed as true upon the authority of God the reuealer of them by his holy seruants the Prophets, and Apostles.* The Articles which we assent to or beleuee in this sort, are either expressly set downe, in the Scriptures in direct words, so that the sense of them cannot reasonably be doubted of: or else gathered, and concluded from such places by necessarie consequence: so that if the one be true, the other must needs be true also. Whatsoever proposition is not of this nature, we allow not for an article of faith, how likely soeuer it seeme to be. Now in this faith of ours there can be no danger: seeing whatsoever proposition is plainly expressed in the Scripture, or necessarily concluded from it, is vndoubtedly the diuine reuelation, which is the onely foundation of true faith.

More particularly I say touching the said assumption, that it must be vnderstood of the Protestants faith, so far forth as it differeth from the faith of the Church of Rome, else by it they should dissuade men from the faith of their owne Church.

Besides, It is to be considered that this assumption supposeth, that the Protestants haue a faith opposite to the faith of the Church of Rome ; Which is vtterly false, All the opposition we make to them is, by refusing their faith,

faith, not by deliuering any of our owne, and by answering to their arguments: so that we hold the negatiue part of the contradiction, in all points, wherein we dissent from them, although in some we adde a contrarie affirmatiue, where the Scripture affirmeth that which they denie. For example, they say *The Pope is Gods Vicar*. This we oppose by saying, that *The diuine reuelation doth not teach vs, that the Pope is Gods Vicar*. Againce, they deliuer this for an Article of faith: that *Concupiscence in the regenerate, is not properly sinne*. To this we answer by way of opposition as to the former: *The diuine reuelation doth not say, that Concupiscence in the regenerate is not properly sin*; Yea in this point we say further: the Scripture saith it is properly sinne: but our opposition to them in this point stands in this, that the Scripture doth not say it is not properly sinne, so that though there were no word to the contrarie of it in Scripture, yet that proposition of theirs were vtterly false. By which it is manifest, that in those things wherein we dissent from them, we haue not articles of faith contrarie to the articles of faith which they propound: but onely deny, that *Those they would thrust upon vs are articles of faith*.

If any man obiekt (as Stapleton and Wright doe,) that *Our religion is negative*; we answer, that if they meane we hold no articles of faith which are affirmatiue, they charge vs vntruely; for we consent with them in many affirmatiue articles of faith. As for those points wherein we dissent from them, it is no fault in vs to hold the negatiue; for there is no other way for vs to oppose the errors they bring for matters of faith, but by denying them to be matters of faith.

So the [this is that they auouch in the former assumption:]  
*No man may soyne in faith with the Protestants Churches, in those points wherein they dissent from the Faith of the Church of Rome.*

The reason is, because the faith of the Protestants in those points is false; which they thus proue:

The

*The true faith hath been professed so publickly in all ages since the Apostles, that the professors of it from age to age may be named.*

*The Protestants faith hath not been so publickly professed in all ages since the Apostles, that the professors of it from age to age may be named.*

*Therefore the Protestants faith is not the true faith.*

- 8 Before I answer directly to the parts of this Syllogisme, I hold it needfull to note a few things concerning the reason in generall. The first is, that in this question wee inquire not of such professours onely as our Sauour Christ and his Apostles were, who deliuered the Articles of faith by way of reuelation: but of such as haue beleued and profest those articles, as they haue beene gathered out of that which they reuealed. Secondly, it is worth the doing, to consider a little way of gesse, what the reason should be why the Papists are so loath to make tryall of their faith by the Scriptures, and cry so loud for a catalogue or register of the names of such as haue from time to time beleued as now we do. This may well seeme strange to all men, who vnderstand that the diuine reuelation is a most faithfull record, and most certaine rule in all matters of faith: so that whatsoeuer is agreeable thereto, is a part of true faith: whatsoeuer differeth from it either positively by affirming that which is not reuealed, or negatively by denying that which is reuealed, is vntrue, and may not be taken for an article of faith. As for a beadrill of names, who knoweth not that it must needs be made out of humane storie. *Whereas Diuine and infallible faith is not built upon deduction out of humane historie, but diuine reuelation;* as is well obserued by the learned & reuerend D. Featly And how can that be any foundation of diuine faith, when it is not diuine authoritie, nor free from errour: but humane onely, and subiect to errour: yea among all kindes of humane authoritie of least credit? Out of doubt then the Papists would neuer haue pursued this course so eagerly, but for some especiall ad-

aduantage to their cause, which in all likelyhood is this; that they saw well enough, it was not for their religion to abide the tryall by Scripture in those articles of faith. But what saith the Prophet *Isaiah*? *If they refuse the Law* Isa. 8. 10. *and the testimony, it is because there is no light in them.*

Now in particular, I say that the proposition is faultie diuers wayes. First, whereas it supposeth that the true faith hath beene in all ages in the word: if they meane it hath been in the Scriptures in all ages: we grant that they say is true, but we adde that it is not to purpose; for our question is not of faith as it is reuealed in the Scriptures, but as it is gathered out of them, and particularly beleued; and in this latter sence, we denie that the true faith hath been in all ages.

For prooffe of our deniall we alleage the experience of all ages: by which it is manifest, that some articles of faith haue been obserued and concluded out of the Scriptures from time to time, and were not all known and beleued for articles of faith at once. I may bring for instance those great points debated and determined in the 4 first generall Councils. For certainly if *The god-head of our blessed Saniour, and the holy Ghost, the distinction of the diuine and humane natures of our Lord Iesus, the Vnitie of his person,* had bin resolutely holden in the Church for articles of faith: *Arius, Macedonius, Eutyches, and Nestorius* would not haue durst to speake of them so wickedly and heretically as they did; neither would the Church haue assembled Councils to aduise of the points, but haue cast out those wretches as enemies of the faith. The like might be said of *Pelagius* touching grace: and of many other points of no small importance.

To come nearer to this our age, there is no Papist of any reading and iudgement, but will confesse that diuers propositions in the late Council of Trent, which ended since I was borne, were neuer receiued for articles of faith, till they were propounded for such by that Council.

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Secondly, to grant them as much as they desire; I yet except against their proposition as false: because there is no necessitie, that the being of true faith, and such a profession thereof must alwayes goe together; For such a publike profession of faith, is neither of the essence of true faith, as a reasonable soule is of the essence of a man: nor proceedeth from the essence thereof, as the faculty of speech doth from the essence of man: neither are they lincked inseparably together by any ordinance of God, as faith and iustification are. The two former I am not our of doubt all Papiists will grant; If they fly to the last, let them shew the record or deed, wherein that coniunction of true faith, and such a publike profession of it is inrolled and ingrossed. Will they tell vs I know not what goodly matters of the visibilitie of the Church? what is that but to beg the question? For we denie that, as no lesse vn-certaine and vntrue, then the other.

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The assumption also is false, which auoucheth so confidently that:

*The professors of the Protestants faith in such things as they dissent from the Church of Rome in, cannot be shewed in all ages from time to time since our Saviour Christ and his Apostles.*

If we call for a prooffe of this: they bid vs shew a beed-roll of their names that were professors of our faith; what if we cannot? will they conclude thereupon that it cannot be done? there may be a Catalogue, though we cannot shew it; Which cannot seeme strange to any man that shall consider, that the Papiists had for many yeares, yea, ages the whole sway & command of Christendome, and laboured all they could to make away (if it had been possible,) not onely the writings, but the memorie of all such as made any kind of opposition to their doctrine or proceedings; Yet by the gracious & mighty prouidence of God it hath come to passe, that the registers of their own bloody persecutors haue by the worthy paines of som of our writers, afforded the world a view of the names, of many holy Martyrs & confessours, which from time to time  
haue



haue refused as we do now, to acknowledge many of the points wherein we dissent from the Church of Rome: and it cannot be looked for, that wee should shew that all of them haue been denied, because many of them were first bred and hatched in the late Councell of Trent, and were neuer articles of faith till then. Wherefore to returne to my first conclusion: since the faith of the Church of Rome is erroneous, both in the foundation of it: which is the authoritie of the Church, and in many particular articles thereof; I may boldly affirme, that it is to be shunned as a perilous rocke, whereon many haue suffered shipwrack of their eternall saluation.

## CHAP. XVII.

*That the faith of the Church of Rome is to refused vpon paine of damnation.*

**V**Hen I first deliuered the proposition I intended to handle, (that there might be no ignorance by error, nor shifting by willfull mistaken) I began to declare the meaning of the termes, in which I propounded my question; but because I purposed to examine the matter in two seuerall disputations, I forbore to expound the last words, till I should come to the particular debating of the second point. Now I am to enter vpon it, and must therefore shew what I meane by those words, *Vpon paine of damnation*: and then proue, that the faith of the Church of Rome is to be refused vpon so grievous a penaltie.

Those words *Vpon paine of damnation*, are not so to be understood, as if I tooke vpon me to pronounce sentence of condemnation against all that beleue as the Church of Rome teacheth: but I would thereby giue all men to vnderstand, that the beleeuing of that doctrine as matter

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of faith, is a thing in it selfe damnable, and such as maketh a man liable to damnation. How it shall fall out with particular men in the euent, I neither know, nor meane to enquire. Onely I say againe, that their mis-beleife is a sinne, which setteth them in the state of damnation.

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I ai. 8. 10.

Now hauing proued alreadie that their faith is erroneous, I shall not neede to make many words about the point. For the Church of Rome against which I dispute, holdeth it for a ruled case, that *an erroneous faith is damnable*. Wherefore else doe they thunder out so many curses in the Councell of Trent, against all that shall conceiue otherwise of the matters of faith determind by that Councell, then is therein decreed? Notwithstanding that I may the better perswade all men to keepe good watch, for feare they be suddenly surprized, or vnawares intrapt by the great army of locusts, the Priests and Iesuites, which haue almost couered the Land from sea to sea, I will bestow a little paines to giue them warning of the danger.

4

There are two wayes by which sinne leadeth a man into the state of damnation: the one is the desert or fitnessse it hath to procure damnation: the other is the actual meriting or deseruing of damnation. Into the former, sinne casteth a man off it selfe. Into the latter he falleth, as by sinne, so by the ordinance or decree of God, who hath layd a penalty of damnation upon it. Our of this I raise this disputation against receiuing the faith of the Romish Church.

*That which maketh a man vncleane in Gods sight, bath a fitnessse to procure damnation. For vncleane things are vnmeet for the presence of God: and consequently are meete for damnation.*

*But the faith of the Church of Rome maketh a man vncleane in the sight of God.*

For it is erroneous in so high a nature, that it maketh a man guiltie of treason against God, by installing the Pope in the Throane of God, giuing him power and authoritie

authoritie to determine as a iudge what is matter of faith, what not, without commission or warrant from God, as I haue shewed in the former part of this disputation; Neither doe they onely giue him authoritie to interpret the Scriptures: but also allow him to set vp a forge, where he hammers what he list, and venteth it to be receiued vpon paine of damnation, for the word of the euer liuing God. What is it *To sit in the Temple of God, shewing himselfe that he is God*, if this be not? And are not they accessaries to this high treason that acknowledge this authoritie, and yeeld obedience to it? How can it then reasonably be denied, that there is a worthinesse and fitness in the faith of the Church of Rome to procure damnation? hereupon it followeth, that euery one that ioyneth in faith with the Church of Rome is lyable to damnation. 2. Thes. 2. 4.

There remaineth nothing now but the ordinance or decree of God, to appoint damnation as a punishment of this sinne, according to the desert thereof: but that was passed long since by the Lord himselfe, *You shall put nothing to the word which I command you*. The penaltie is expressed. *If any man shall adde to those things, God shall adde to him the plagues that are written in this Booke*. But more plaine. *The Lord shall send them strong delusions, that they should beleue lyes, that all they might be damned which beleue not the truth*. Behold the Lord wrappeth them vp in damnation, by his sentence that beleue lyes: (that is) false and erroneous doctrine not agreeable to the truth, which they ought to beleue. What is wanting then to make the faith of the Church of Rome damnable, and the professours thereof lyable to damnation: when both the thing it selfe deserueth it, and the Lord hath decreed, that they which beleue it, should haue according to their desert? 5  
Deut. 4. 2 & 12  
30.  
Revel. 2. 18.  
2. Thes. 2. 11.  
12.

I might, as our writers commonly doe, adde to that which hath beene said, diuers foule and grosse errors, which seeme more specially to rouch the glory of God,

and secretly to vndermine the very foundation of our saluation : namely the Mediatorship of our Lord and Saviour Iesus Christ. But this ( as I take it ) will more plainly appeare, and be more thoroughly inforced against them, in the particular handling of the seuerall Articles; to which I referue it.

7

Neither will I enter into the common way of prouing popery to be damnable, because it is Antichristianisme ; much hath beene disputed by our men to this purpose : and it is like enough that much more may, and will be added to their disputations. But the controuersie is long, and requireth more time then I can now afford it : onely this I will say for the present, that ( as his Maiestie hath prudently obserued ) there is no Church, State, nor man that hath beene since the penning of the Reuelation, to whom those things foretold by the Apostle from the mouth of the Lord Iesus, can in any reasonable sort agree, but the Church and Pope of Rome alone. And it is vtterly against reason to imagin, that the Lord Iesus would direct *Iohn* to spend so many words in deliuering prophecies for some three yeares and a halfe in the end of the world, and leaue so many yeares betwixt vnspoken of, wherein such strange matters haue befallen the Church.

8

It is manifest, that the Historie is prophetically continued for the first 300 yeares at the least : and of that, because it seemeth not much to concerne them, the Papists make no great doubt ; he that will take the paines to reade the whole aduisedly, may easily discern that our Lord continueth his discourse to his beloued Disciple, of such things as were to fall out to the very end of the world. I forbear to shew how vnlikely, ( that I may speak most fauourably of the point, because it hath some colourable allowance from antiquitie ) I will not say how vnpossible it is, that any man should imagine hee can deceiue Christians, as Antichrist ( by their conceite ) must doe : or force them generally to denie the Lord Iesus, and take



take himselfe to be either God, or any man sent from God. This appeared plainly in that confuting companion *Mahomet*: who yet was not so mad, as (in their opinion) Antichrist will be, to require that all men should acknowledge and adore him for God.

## CHAP. XVIII.

*A conclusion of the whole Treatise by way of exhortation, so separate from the Church of Rome.*

I Said a little more in that matter of Antichrist; then I purposed to doe when I entred into it: for it was my meaning onely to touch it by the way: and that rather because I thought it would bee looked for, then that I found it greatly necessarie; for what neede I seeke any other reasons to inforce a necessitie of separating from the Church of Rome, then those I haue already alleaged? Therefore I will now adde a few words of exhortation, and so end both the readers, and mine owne labour.

It is reported by *Irenaeus*, & by *Eusebius*, of the holy Apostle Saint *Iohn*, that when he spied *Cerinthus* the hereticke in the bath where he was, he made all the hast he could to be gone, thinking it dangerous to be vnder the same roofo with him. Yea the very Heathen (as *Tully* saith) being at sea in a fore-Rome, were much afraid they should haue beene cast away, because they had *Diagoras* the Atheist aboard among them. I would to God some Protestants were as charie of their soules, as, (I say not the Apostle) but the Heathen of their bodies; and had as much care, to prouide for their eternall saluation, as they had to procure their temporall safetie; neither the Apostle, nor the Heathen had any thing to doe with the impietie of *Cerinthus* or *Diagoras*; and yet both he and they doubted some euill might befall them, because they were in the

*Irenaeus contra  
haeres. lib. 3. c. 3.  
Euseb. eccl. hist.  
lib. 3. cap. 25.*

*Tully de natura  
Deorum lib. 3.*

in the companie of such prophane wretches. And can any Protestant imagine that he may be free from danger, though he ioyne in faith with the Pope of Rome? It cost *Iehosaphat* deare, though he were otherwise a good King, for going to warre with *Abab* against a common enemy. What said *Hannani* the Seer? *Wouldst thou helpe the wicked, and lone them that hate the Lord? therefore for this thing the wrath of the Lord is upon thee.*

2. Chr. 19. 2.

Reu. 3. 16.

What then may they looke for, who like the *Ladiceans* are *like warme neyther hote nor cold*, altogether indifferent, whether they be Papists or Protestants? They are in better case, yet not safe neither, who are perswaded that Poperie is erroneous, but doe not thinke it so dangerous a matter to be a Papist, that a man neede flee out of the Romish Church, as *Lot* did out of *Sodom*. That I may plucke or thrust these men out, as the Angells did *Lot*, I haue undertaken this discoverie of the danger, by labouring to informe their judgement with the knowledge of the truth. I must now proceed to inflame their affection with detestation of errour. The glory of the vnderstanding is truth: the height of the affection zeale. To be zealous without knowledge, is to fight without armes, like the Israelites, that *had not a sheild nor spare amongst fourtie thousand of them.* Iudges 5. 8. To haue knowledge without zeale, is to haue armes without courage, as the *Ephraimites* had. *Psal. 78. 9. Who went up armed with bowes, but turned their backs in the day of battle.* In this fight against Popery, you haue need of knowledge; because your enemy is subtile to deceiue; of zeale, because your quarrell is great. For you are to fight, not for your wiues and children onely, but also for your God, and your religion: not against an errour or two that disgrace your profession, like a wen in a faire body: but against such an heretick, as like the disease in the hart, will vndermine and ouerthrow the whole state of the body.

For as *Judas* kitted his Lord and Master that hee might betray him, so the Pope of Rome vnder a shew of humilitie,

rie, hath taken the honour of God to himselfe, and pretending to be his factour, intendeth to rob & vndo him. Will he with the stubborne Iewes in *Mallachy* aske mee wherein? I will not answer him as the Prophet doth, *In riches and offerings*. What are riches & offerings to supremacy & souerainty? This, this is the robbery, the Sacriledge whereof we accuse the Pope of Rome. If he had but taken from his fellow Bishops, and appropriated to himselfe the honour & authoritie that is common to them with him, we would haue holden our peace: although this proud *Haman* could no way haue made recompence to the Church of Christ, for the losse she sustaineth thereby. Yea, though he haue with the euill seruaut in the Gospell imprisoned, beaten, murdered his fellow seruants for doing their masters work, we would as we haue done, indure it with patience and silence. Shall I say more? Albeit he had maintained, as he doth, diuers foule and grosse errors against the truth of God, we would haue contented our selues with dissenting from him therein, without breach of the band of peace. But now so standeth the case, that he hath claimed and vsurped the prerogatiue of the great God of heauen and earth. Should we now forbear to speake? Should we in such a case look for commendation of modestie, and peaceableness? Haue we no more zeale of the glory of our father, our King, our God? Hath the loue of our most deere Lord and Sauiour Iesus Christ, deserued no more kindness at our hands? If we could be so monstrously vnthankfull, the very stones in the Church walls, and the beames in the roofes would cry out against vs and him.

For hath he not made himselfe a foundation of the faith of all men, yea the next and immediate foundation of all diuine faith, so that nothing may be taken for matter of faith but vpon his authoritie? Neither doth this authority of his lay hold on vs only, which are as it were of the lower house, but it reacheth also to the vpper house of the Apostles themselves; For by vertue of that commission (saith Ioh. 21. 15. *Bellarmino*.) *The rest of the Apostles were made subiect to Peter,*

*M*

*and*

and his successours the Bishops of Rome. O ridiculous conceit ! O presumptuous ambition ! was it not enough for you to trample on the necks of other Christians, many of whom were (at the least) equall to the best of your Popes for learning and pietie, but that you may bring the Apostles heads vnder your Idols girdle ?

6

Hearc O heauen, and hearken O earth ! The holy Apostle Saint *Iohn* liued by the record of Histories, till the yeare after our Lords birth 100 ; Saint *Peter* was (as it is also written) martired at Rome in the yeare 68 : therefore there were 32 yeares betwixt the death of *Peter* and *Iohn*. In these 32 yeares (not to reekon *Linus*, who is thought to haue bin Pope) there were 4 seuerall Bishops of Rome, *Clemens*, *Cletus*, *Anacletus*, and *Evaristus*. By popish diuinitie *S. Iohn* was so subiect to these successours of *Peter*, that he was to receiue from them assurance of the truth that he deliuered: of them he was to know whether his owne Epistles were the word of God or not: yea whether they were his owne Epistles or not: they, or some of them were to assure him from God, that his Reuelation was from God, and not from the deuill: if any doubt arose about any sentence in his Gospell, Epistles, or Reuelation he could not know by diuine faith, what the true meaning of the place was, but was to learne that of *Evaristus* then Pope: whose office it was to deliuer an interpretation of the text to the Apostle, or to allow of the interpretation made by the Apostle, if he iudged it to be true. Poore *S. Iohn* was an vnderling in all this businesse, the Pope was *Magister sac totum*.

7

Most glorious Lord Iesus, thou didst vouchsafe to shew thine extraordinarie loue to this thy holy Apostle, & tookest order to haue it made known to all posterity, wouldest thou so much abate him, as not onely to take from him the honour thou hadest bestowed vpon him, by making him inferior to *S. Peter*, to whom before he was equall in authoritie and dignitie: but also to appoint him to lacky, (if occasion fell out) vpon foure Popes one after another, to learne of them what was diuine reuelation, or the word of God,

God, what was not? Wherefore didst thou solemnly promise thy Apostles, and *Iohn* amongst the rest, that thou wouldest send them the comforter, the holy Spirit, to lead them into, and to direct them in all truth? Alas it was a poore comfort for them so to be taught by him, that they must be faine to trauell or send to Rome, to know whether he had taught them right or no. But who can be patient in this indignity offered to the holy Spirit? Shall a wretched and ignorant man (that I say no worse) sit in iudgement to giue sentence of thy diuine Maiestie, whether thou hast inspired thy seruants with truth or no? Diddest thou instruct the Apostles, as the deuills amongst the heathen did their counterfit prophets, that they either knew not what they vttered, or could not be assured what they meant, without the Pope like an Oracle made them vnderstand themselves; as *Daniell* told *Nebuchadnezar* his dreame, and the interpretation thereof?

If these things seeme to be, as indeed they are absurd, monstrous, impious, blasphemous, what is the doctrine thinke you, vpon which they are grounded? I will repeate it againe, that all men may learne to know and detest such foolish wickednesse and wicked folly. *S. Peter* (saith *Bellarmino*) was made by *Christ* ordinary pastour of the whole Church: his office was to determine what was matter of faith; The Bishops of Rome *Peters* successors, haue the same authoritie of ordinarie pastourship which he had; Who soeuer will not be thus fed by *Peter* and his successors, belongeth not to the sheepefold of the Lord *Iesus*. This is the arch, whereon the Popes supremacie is built. For the vpholding of this, all the Romish Clergie are in armes. If you hold not this, whatsoeuer you hold, you can be no true Roman Catholike.

From whence ariseth the impossibility of reconciliation betwixt vs and them: wee cannot bee members of their Church, but we must ioyn with them in this acknowledgment of this Papall authoritie. They cannot renounce this opinion, but they must withall vterly dissolue their Church, the forme whereof (as we heard out of *Bellarmino*)

2. Thes. 2. 11.

10

consisteth in this very manner of gouernment. This is the bōd, these the ligamēts by which the whole body of their Church is coupled and knit together. From the Pope thus feeding (that is teaching and gouerning) as from the head, all life and motion is conueyed into the rest of that huge chaos; take away the head, all life and motion ceaseth, and the parts fall asunder one from another, that it can no longer be accounted the Church it was, nor as they hold any Church at all. We see the prophecie of the Apostle *Paul* fulfilled. *God hath sent these men strong delusions to beleue lies.* For what greater delusion can there be, then for a man to beleue that of euery Pope, that no Pope euer beleued of himselfe, or of any of his successours.

And shall we notwithstanding all this, still halt betwixt two opinions? Shall we suffer our selues to be so swallowed vp by the cares of this world, that we can haue no leasure to know what belongeth to our saluation? Shall wee so melt away in continuall voluptuousnesse, that we will not spare one houre to learne which is the right way to true happinesse? Shall we so please our selues in wilfull ignorance, that we despise the knowledge of truth in matter of religion? Doe these things concerne Preachers onely? If our fore fathers had been of that minde, the troupes of holy Martyrs, that now gloriously follow their puissant & victorious leader the Lord Iesus in triumph, would haue beene very thinne; Oh that you could see them with your bodily eyes: How many blessed Saints should you behold now triumphing in heauen, that were as you are, not Preachers, but ordinary professours of the truth? Brethren deceiue not your owne soules: cast not your selues away wilfully. Are not the people to be saued by the same meanes by which the Preachers are? Is not the same faith in the Lord Iesus which must saue the Ministers, required of the people also? The Lord indeed hath giuen vs speciall charge to studie, and know the holy Scriptures; to what end think you? surely as for our owne comfort, so for your instruction; The affaires of the world in your seuerall callings draw you



your away from opportunity of studie; the Lord in mercy to you, hath commanded vs to labour in it: that your want may be supplied by e<sup>n</sup>r abundance. Now especially hee looketh for this dutie of vs, because he will now especially make tryall of your knowledge and constancy.

Do you not see many fall dayly on your right hand, and on your left? It is not your strength, but Gods mercifull prouidence that holdeth you vpright: he hath graciously vouchsafed to keepe you hether to from occasion of being seduced: he hath afforded you more time yet before the temptation, like an armed man shall assault you: if you prepare not now for the day of battell, the enemy will surprise you ere you be aware, when you shall not be able to make resistance; Many of you scarce know a friend from an enemy, you are not able to discerne which be your owne colours. It is an easie matter to carry you into the midst of *Dothan*, while you seeke for the Prophet, whom you know not if you meete him. As he that walketh into the fields, where there grow as well poysonous weeds as wholesome herbs, if he know not the one from the other, may as easily light vpon that which shal kill him, as that which shal nourish him. So he that is ignorant what is true, what false in matters of faith, is as like to be led into errour that shall damne him, as to be taught truth that shall saue him.

If then there be any desire in vs to obey the commandement of God; if any feare of erring to damnation; if any care of beleeuing aright to saluation, let vs labour to vnderstand the misterie of iniquitie in the Romish faith: that knowing it, we may abhorre it, and may auoide: auoiding it we may embrace the loue of the truth, and be saued. What is it that leadeth thee out of the way to destruction? doth the glorious outward shew of the Popish Churches blinde or dazle thine eyes? It may perhaps admit some excuse in children, that they haue beene deceiued by such toyes and gewgawes; But it is ridiculous and vntollerable for men to runne after sights and shadowes. Surely if thou hadst liued in our Sauour Christs dayes, or his Apostles times,

times, thou wouldest haue chosen the Temple and the beauty thereof, with the Priests, Scribes, and Pharises, rather then the barren mountaines or wilderneffe with our Lord and his Disciples.

13

But what is it that maketh thee a papist? discontent that thou art not honoured or enriched as thou desirest to be? Perhaps thou ouerualuest thine owne worth, and thinkest there is more due to thee, then indeed there is; but say thou hast not thy due? dost thou not know, that these things are ordered by the prouidence of God? shalt thou haue no cause of discontent if thou become a papist? are all papists respected and rewarded? I could name two great Earles, the experience of whose miserie abundantly refuteth this conceite. Well, say thou attaine to all thou hopest for: the reckoning is behind; *What shall it profit a man though he winne the whole world, if he loose his owne soule?* *Antigone* in *Sophocles* was so wise, that when her sister *Ismente* demanded of her how she durst bury her brother *Polinices* body against *Creons* commandement, she answered her resolutely, like a noble Lady, that she knew it was a duty acceptable to the gods, with whom she was to liue longer, then vpon the earth with men; and therefore had more care to please them. Shall not this Lady, this heathen, condemne many men, many Christians, that choose rather to enioy the pleasures of sinne for a season, then to raigne eternally in the glory of the Lord Iesus in his heauenly Kingdome?

Math. 8. 36.

14

Doth antiquitie, vniuersalitie, visibilitie, consent, like a loo-stone draw thee after them? Antiquitie is then one-ly a rule of truth, when the pedegree of it can be fetched from the beginning. For if euery opinion be truer, as it is ancients, why should not the Scribes and Pharises traditions, be of more account then our Sauour Christs instructions? certainly they had beene receiued and vsed in the Church of the Iewes many yeares before he was borne: yea they had vniuersally the approbation and allowance of the whole Church: and continued in good liking, except with

with a few that followed our Lord, for all his preaching, to the end of his life; what greater consent could there be? all the Iewish Clergie, Priests, Leuites, Scribes, and Pharises agreed as one man, to maintaine their owne superstitions, and keepe downe the religion of our Lord Iesus; These men and the people depending vpon them, were, and had beene time out of minde the visible Church. Oh that they had been as wise and learned as our papists now are, to haue called to our Sauour for a Catalogue of their names, that had from time to time professed the Religion which he sought to bring in, contrary to that they held. doubtlesse he must haue beene faine (vnlesse he had vied his diuine knowledge) to confesse, that at the least, for the last 300 yeares, there was no such beadrill of names to be found. I confessest Saint *Luke* in the genealogy of our Sauour, rehearseth the names of his ancestours, who were questionlesse holy and religious worshippers of God, and trusted in the Messiah to come. But I suppose it could hardly haue beene made plaine by any record of the Iewes (and yet they were more diligent and carefull in such matters then Christians haue beene) that the points wherein our Lord dissented from the Scribes and Pharises, were distinctly knowne, and publicly professed by them one after another

But of this matter, so much as concerneth the difference betwixt vs and the Church of Rome, I said enough in the former Chapters, and will not reapeate it needlessly. This one remaineth for conclusion, that I humbly intreate all men which haue any true care of their own saluation, that they would not be carried away with words: but indeuour to enable themselves to iudge how those plausible fancies, with which they are seduced, may be applied to proue that which is vndertaken thereby. To this end I haue employed my selfe in this course: they that are desirous to see the truth, may find direction therein for the iudging of it: and thereby arme themselves against tho assaults, and vndermining of furious souldiers, and craftie pioners, by obser-  
uing

uing their approches, and discovering their works, to the defeating of all their enterprises. The greatest matter of all is, that you would embrace the loue of the truth, and resolve with your selues, as those glorious martyrs I spake of did, rather to indure torments and death, then to forsake the religion of the Lord Iesus, or to ioyne in profession with the Church of Rome.

16

This resolution will bring safetie in peace, in war victorie, that no ill tidings shall affright you, no losses discourage you, no discontent turne you out of the right way. The Lord Iesus himselfe like the Angell in *Iosua*, will march on the head of your troupes, and be as a cloud to refresh you in the heate of Summer, and as a fire to warme you in the cold of winter: your swords shall eate the flesh of your enemies, your pikes and bullets shall be drunke with their blood: one of you shall chase a thousand, and an hundred of you put ten thousand to flight: *Babylon shall be cast like a milstone into the sea, and be found no more: you shall reward the scarlet-coloured strumpet, as she hath rewarded you, and giue her double according to her wvorkes, and in the cup that she hath filled to you, fill her the double;* to the glory of God that hath appointed her this punishment, the increase of religion, the safety of the State, and your honour in this life, and euerlasting saluatiō in the life to come, through Iesus Christ our Lord, to whom with the Father and the Holy Spirit, one God in three Persons, be all glory, praise, obedience, and thanksgiuing now and for euer.

Amen.

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